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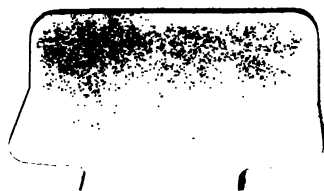
Elementary Classics

AESCHYLUS

PROMETHEUS VINCTUS

H. M. STEPHENSON. M. A.





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Elementary Classics.

AESCHYLI  
PROMETHEUS VINCTUS.

EDITED

*WITH NOTES AND VOCABULARY*

BY

REV. H. M. STEPHENSON, M.A.,

HEADMASTER OF ST. PETER'S SCHOOL, YORK; FORMERLY FELLOW OF  
CHRIST'S COLLEGE, CAMBRIDGE.

London:  
MACMILLAN AND CO.  
1885.

## PREFACE.

THE object of this little edition of the *Prometheus Vinculus* is to facilitate the reading of the play in Schools. The difficulty of doing so lies almost entirely in the large amount of Lexicon work involved. A large number, however, of the words which require looking out are words of one meaning, which lead to nothing beyond their one meaning. A boy gains nothing by turning such words out in a Lexicon. His judgment is not exercised in selecting the meaning required, nor does he obtain the information which is gained by tracing meanings. He loses nothing therefore, and gains time and labour, by having such words supplied in a vocabulary, and it is with a view to this economy that the vocabulary is added to this edition.

It seemed best to give the play complete, but I would suggest that, with the aid of the Analysis to fill up the gaps, a selection may easily be made for forms, in which the whole play cannot be read within the term. The passages I would recommend for this purpose are, vv. 88-127, 201-249, 292-404, 444-514, 719-895, 965-1060.

S. after a quotation refers to Miss Swanwick's translation.

H. M. S.

*ST. PETER'S SCHOOL YORK*  
*July, 1885.*

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AESCHYLI  
PROMETHEUS VINCTUS.

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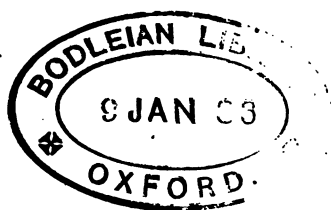
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vi      **Aeschyli Prometheus Vinctus.**

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## ANALYSIS OF THE PLAY.

PROLOGUE. (The *πρόλογος* consists of all that portion of a play which precedes the first entrance of the chorus.) Vv. 1-87. Power and Force enter on the left of the stage, leading between them their captive, Prometheus. Hephaestus follows, carrying the instruments necessary to fasten the Titan to the rock. Before he begins his task, Hephaestus addresses Prometheus, deploring the sufferings that await him, and his own instrumentality in inflicting them. Then rudely interrupted by Power, who roughly orders him to begin his work, he proceeds to fasten Prometheus, pinioning his limbs and driving a spike through his chest. All the while he does this, he continues to express disgust at his task and pity for Prometheus. Power on the other hand, who superintends and directs all the operations with contemptuous cruelty, taunts the one for his unsuccessful philanthropy, and the other for sympathizing with an enemy of Zeus.

Vv. 87-123. Left alone, Prometheus, after a somewhat protracted silence, breaks out into a

viii      **Aeschyli Prometheus Vincitus.**

majestic appeal to all the powers of heaven and earth to witness the outrage inflicted on him by the new king of heaven.

Vv. 124-127. He becomes aware of the approach of some beings floating through the air. These are the daughters of Oceanus (the Chorus of the play), who now enter on the right above the stage on a level with Prometheus, riding in a winged aerial car, or perhaps each in a car of her own, and begin the Parodos (consisting in this play of a lyrical dialogue (*κομμός*) between the chief actor and the Chorus).

Vv. 128-200. In this dialogue the Chorus express their entire sympathy with Prometheus, and their bitter sense of the tyranny of Zeus and the cruelty of his court. At the same time they gently chide Prometheus for his reckless, outspoken defiance of Zeus. In reply Prometheus, after dwelling with bitterness on the refined cruelty which, instead of consigning him to the depths of Tartarus, has made him the helpless plaything of his enemies' scorn, declares that the time will come when Zeus will need his aid, but will not receive it, until he make satisfaction for the outrage now inflicted. The Chorus then desire to know the story of the offence by which he incurred his punishment, and the first Act (*ἑρεσόδιον*) begins (vv. 201-404).

FIRST ACT, FIRST SCENE, vv. 201-291.

At the request of the Chorus Prometheus recounts *his services to Zeus* in the Civil War, his subsequent

offence in saving the race of mortals from destruction, and his punishment. Then in reply to further questions from the Chorus he tells them of further benefits conferred on mortals, and, in particular, of the gift of fire. The Chorus then suggesting that he should seek release from his sufferings, he again expresses defiance, declares that his offence was voluntary, that he expected punishment for it, though not the kind of punishment with which it had been visited. He then requests the Chorus to descend to the ground (the orchestra) and listen while he tells them all he has yet to tell. They comply, but the narrative is interrupted for the present by the entrance of Oceanus in a car drawn by a winged beast, with which begins the

**SECOND SCENE, vv. 292-404.**

In the dialogue that follows, Oceanus counsels submission, and offers his mediation. Prometheus, in ironical language, bordering on comedy, declines the offer, expresses solicitude lest Oceanus should compromise his own safety by this visit, and declares clearly, though not explicitly, his disbelief in his relative's sincerity. On the departure of Oceanus the Chorus begin the

**FIRST STASIMON** (song accompanied by rhythmic movement, performed by the Chorus in the orchestra). Vv. 405-443. 'We weep to see thy anguish, the cruel torture inflicted by the new monarch who makes his own laws. All the inhabitants of the

x      **Aeschyli Prometheus Vinctus.**

world mourn for the old glories of thee and thy kindred. Only once before have we seen a Titan bent beneath adamantine pains. It was Atlas, doomed for ever to support heaven on his back.'

SECOND ACT. vv. 444-571. Prometheus, first apologizing for his silence, proceeds to narrate at length all the benefits he had conferred on mortals. A remark from the Coryphaeus (vv. 515-519) draws from him a mysterious intimation that he is destined one day to be released from his suffering. Pressed for an explanation, he declines to give it.

SECOND STASIMON. 535-571.

'Never may Zeus cross my will with his authority. May I never offend the gods by neglect of worship, by word, or thought. Sweet it is to run life's course in present rejoicing and bright hopes of the future. But I shudder to see thy torture brought on thyself by defiance of Zeus. What can the mortals for whom thou hast offended Zeus do for thee? Never can schemes of mortals overreach the order of Zeus. Ah! 'tis a different song I sing now from that I sang at thy wedding with Hesione.'

THIRD ACT. vv. 572-905. As the Chorus ends, Io enters, already transformed into a heifer. For the representation of her on the stage, see note on 692. At first, in wild distracted language, in lyric metres, she inquires where she is, and what is the meaning of the form hanging on the rock, frantically *complaining of the tortures* she is suffering from the

gadfly, and asking to die. Recognized and addressed by Prometheus, she gradually grows calmer and hears from him who he is, and why he is there. Prometheus is proceeding to answer her second question, and tell her what further sufferings await her, when he is interrupted by the Chorus, who desire to hear the story of Io. Bidden by Prometheus to comply, she tells how she had been haunted by nightly visions telling her that she was destined to be the bride of Zeus, how after long concealment she took courage to tell her father of the visions, how he consulted the oracles of Delphi and Dodona, and at their bidding turned Io out of her home to become a fugitive on the earth, how she was at once transformed, and, pursued first by Argus, and then by the gadfly, had traversed land after land until she had reached the rock where Prometheus hung. After a short expression of shuddering horror from the Chorus, Prometheus proceeds to describe in detail to Io the further wanderings that await her. This he does in two narratives, separated by a short dialogue, in which, in answer to a question suggested by a chance remark of his own, he reveals the secret which he had declined to tell the Chorus before, and declares, that a marriage, which Zeus will one day make, will endanger his throne, that only Prometheus can save him, and that a descendant of Io will release the latter from his present bonds. At the end of the second narrative of Io's wanderings, Prometheus

xii      **Aeschyli Prometheus Vincetus.**

expounds more fully how it is that a descendant of Io will release him, announcing prophetically the history of the Danaids and Hypermnestra, whose descendant Hercules will (kill the vulture and) set Prometheus free. Io, with a wild cry of pain, and some incoherent expressions of returning frenzy, leaves the stage. Then follows the

THIRD STASIMON. Vv. 906-927. 'Tis a wise saying that "wedlock in one's own degree is best." May I never be sought in marriage by a god, or know the horrors that Io has suffered from the love of Zeus and the jealousy of Hera.'

EXODOS, or, LAST ACT OF THE PLAY. Vv. 928 to end.

FIRST SCENE. Vv. 928-964. Prometheus again declares that Zeus, for all his despot pride, will one day be humbled. He will raise up against himself an antagonist against whom his thunderbolts will be powerless. The Chorus hint incredulity and advise caution. But Prometheus only answers them with scornful irony, and expresses still more boldly his contempt for Zeus. Meanwhile his words have been heard by Zeus, and the

SECOND SCENE of the Exodos begins with the entrance of Hermes, called Zeus' lackey by Prometheus, who demands in the name of Zeus a full explanation, on pain of increased torture, if he refuse it. Prometheus defiantly refuses. Hermes, after *using persuasion* in vain, uses threats. An earth-

quake will bury him in the earth, where he will lie in a rock's embrace for ages. Then restored to light he will be the prey of a vulture, who will daily devour his liver, nightly renewed. Prometheus undaunted defies Zeus to do his worst, and Hermes, after a word of warning to the Chorus to take care of themselves, which they contemptuously reject, leaves the stage. Then follows the catastrophe. Prometheus, amid a wild tumult of the elements, sinks beneath the earth, crying, ἐσορᾷς μ' ὥς ἔκδικα πάσχω.

The back scene of the stage represented the precipitous side of a ravine among the Scythian mountains, on the front of which Prometheus is fastened. The latter was probably represented by a wooden figure, the words being spoken by an actor from behind the stage.

On the right *περίκρος* (a triangular prism placed at the side of the stage, which, when necessary, could be turned round so as to present three different views) was depicted the sea, on the left a desert country.



## ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

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ΚΡΑΤΟΣ.

ΒΙΑ.

ΗΦΑΙΣΤΟΣ.

ΠΡΟΜΗΘΕΥΣ.

ΧΟΡΟΣ ΩΚΕΑΝΙΔΩΝ ΝΥΜΦΩΝ.

ΩΚΕΑΝΟΣ.

ΙΩ Η ΙΝΑΧΟΥ.

ΕΡΜΗΣ.

**ΠΡΟΜΗΘΕΥΣ ΔΕΣΜΩΤΗΣ.**

1

2

## ΠΡΟΜΗΘΕΥΣ ΔΕΣΜΩΤΗΣ.

### ΚΡΑΤΟΣ.

Χθονὸς μὲν ἐς τηλουρὸν ἤκομεν πέδον,  
Σκύθην ἐς οἶμον, ἄβατον εἰς ἐρημίαν.  
"Ἐφαιστε, σοὶ δὲ χρὴ μέλειν ἐπιστολᾶς  
ἅς σοι Πατὴρ ἐφείτο, τόνδε πρὸς πέτραις  
ὑψηλοκρήμυσι τὸν λεωργὸν ὀχμάσαι 5  
ἄδαμαντίνων δεσμῶν ἐν ἀρρήκτοις πέδαις.  
τὸ σὸν γὰρ ἄνθος, παντέχνου πυρὸς σέλας.  
θνητοῖσι κλέψας ὥπασεν· τοιᾶσδέ τοι  
ἀμαρτίας σφέ δει θεοῖς δοῦναι δίκην,  
ὥς ἂν διδαχθῇ τὴν Διὸς τυραννίδα 10  
στέργειν, φιλανθρώπου δὲ παύεσθαι τρόπον.

### ἩΦΑΙΣΤΟΣ.

Κράτος Βία τε, σφῶν μὲν ἐντολὴ Διὸς  
ἔχει τέλος δὴ, κούδεν ἐμποδῶν ἔτι·  
ἐγὼ δ' ἄτολμός εἰμι συγγενὴ θεὸν  
δῆσαι βίᾳ φάραγγι πρὸς δυσχειμέρῳ. 15  
πάντως δ' ἀνάγκη τῶνδ' ἐμοὶ τόλμαν σχεθεῖν·  
ἐξωριάξεν γὰρ Πατὴρ λόγους βαρύν.  
τῆς ὀρθοβούλου Θέμιδος αἵπυμῆτα παῖ,  
ἄκοντά σ' ἄκων δυσλύτοις χαλκεύμασι  
προσπασσαλεύσω τῷδ' ἀπανθρώπῳ πάγῳ, 20  
ἵν' οὔτε φωνὴν οὔτε του μορφὴν βροτῶν  
ὄψει, σταθευτὸς δ' ἡλίου φοίβῃ φλογὶ  
χροιᾶς ἀμείψεις ἄνθος· ἀσμένῳ δέ σοι  
ἡ ποικιλείμων νύξ ἀποκρύψει φάος,

- πάχνην θ' ἔσαν ἥλιος σκεδᾷ πάλιν· 25  
 αἰεὶ δὲ τοῦ παρόντος ἀχθιδὸν κακοῦ  
 τρύσαι σ'· ὁ λαφύσων γὰρ οὐ πέφυκέ πω.  
 τοιαῦτ' ἀπηύρω τοῦ φιλανθρώπου τρόπου.  
 θεὸς θεῶν γὰρ οὐχ ὑποπήσων χόλον 30  
 βροτοῖσι τιμὰς ὅπασας πέρα δίκης.  
 ἀνθ' ὧν ἀτερπὴ τήνδε φρουρήσεις πέτραν,  
 ὀρθοστάδην, αὔπνος, οὐ κάμπτων γόνυ·  
 πολλοὺς δ' ὀδυμouὺς καὶ γούους ἀνωφελεῖς 35  
 φθέγγει· Διὸς γὰρ δυσπαραίτητοι φρένες·  
 ἅπας δὲ τραχὺς, ὅστις ἂν νέον κρατῇ.  
 ΚΡ. εἰεν· τί μέλλας καὶ κατοικτίζει μάτην;  
 τί τὸν θεοῖς ἐχθιστον οὐ στυγεῖς θεόν,  
 ὅστις τὸ σὸν θνητοῖσι προὔδωκεν γέρας;  
 ΗΦ. τὸ ξυγγενὲς τοι δαινὸν ἢ θ' ὀμμία.  
 ΚΡ. ξύμφημι', ἀνηκουστὲν δὲ τῶν Πατρὸς λόγων 40  
 οἷόν τε πῶς; οὐ τοῦτο δαιμαίνεις πλέον;  
 ΗΦ. αἰεὶ γε δὴ νηλῆς σὺ καὶ θράσους πλέως.  
 ΚΡ. ἄκος γὰρ οὐδὲν τόνδε θρηνεῖσθαι· σὺ δὲ  
 τὰ μηδὲν ὠφελοῦντα μὴ πόνει μάτην. 45  
 ΗΦ. ὦ πολλὰ μισηθεῖσα χειρωναξία.  
 ΚΡ. τί νιν στυγεῖς; πόνων γὰρ, ὥς ἀπλῶ λόγῳ,  
 τῶν νῦν παρόντων οὐδὲν αἰτία τέχνη.  
 —Φ. ἔμπας τις αὐτὴν ἄλλος ὠφελεν λαχεῖν.  
 ΚΡ. ἀπαντ' ἐπαχθὴ πλὴν θεοῖσι κοιρανεῖν· 50  
 ἐλεύθερος γὰρ οὔτις ἐστὶ πλὴν Διός.  
 ΗΦ. ἐγνωκα τοῖσδε, κοῦδὲν ἀντειπεῖν ἔχω.  
 ΚΡ. οὐκουν ἐπέξει δεσμὰ τῷδε περιβαλεῖν,  
 ὥς μὴ σ' ἐλινύοντα προσδερχθῇ πατήρ;  
 ΗΦ. καὶ δὴ πρόχειρα ψάλια δέρεσθαι πάρα.  
 ΚΡ. λαβῶν νιν ἀμφὶ χερσὶν ἐγκρατεῖ σθένει 55  
 ραισθηρὶ θείνῃ, πασσάλευε πρὸς πέτραις.  
 ΗΦ. περαίνεται δὴ κού ματᾷ τοῦργον τόδε.  
 ΚΡ. δρασσε μάλλον, σφίγγε, μηδαμὴ χάλα·

- δεινὸς γὰρ εὐρεῖν καὶ ἀμηχάνων πόρον  
 ΗΦ. ἄραρεν ἤδε γ' ὠλένη δυσεκλύτως. 60  
 ΚΡ. καὶ τήνδε νῦν πόρπασον ἀσφαλῶς, ἵνα  
 μάθῃ σοφιστῆς ὢν Διὸς νωθέστερος.  
 ΗΦ. πλὴν τοῦδ' ἂν οὐδεὶς ἐνδίκως μέμψαιτό μοι.  
 ΚΡ. ἀδαμαντίνου νῦν σφηνὸς αὐθάδη γνάθον  
 στέρνων διαμπὰξ πασσάλει' ἔρρωμένως. 65  
 ΗΦ. αἰαὶ Προμηθεῦ, σῶν ὑπερστένω πόνων.  
 ΚΡ. σὺ δ' αὖ κατοκνεῖς, τῶν Διὸς τ' ἐχθρῶν ὕπερ  
 στένεις· ὅπως μὴ σαντὸν οἰκτιεῖς ποτέ.  
 ΗΦ. ὀρᾷς θέαμα δυσθέατον ὁμμασιν.  
 ΚΡ. ὀρῶ κυροῦντα τόνδε τῶν ἐπαζίων. 70  
 ἀλλ' ἀμφὶ πλευραῖς μασχαλιστήρας βάλε.  
 ΗΦ. δρᾶν ταῦτ' ἀνάγκη, μηδὲν ἐγκέλευ' ἄγαν.  
 ΚΡ. ἦ μὴν κелеύσω, κάπιθωῶξ γε πρὸς.  
 χάρει κάτω, σκέλη δὲ κίρκωσον βίᾳ.  
 ΗΦ. καὶ δὴ πέπρακται τοῦργον οὐ μακρῷ πόνω. 75  
 ΚΡ. ἔρρωμένως νῦν θείνε διατόρους πέδας,  
 ὥς οὔπιτιμητῆς γε τῶν ἔργων βαρύς.  
 ΗΦ. ὁμοία μορφῇ γλῶσσά σου γηρύεται.  
 ΚΡ. σὺ μαλθακίζου, τὴν δ' ἐμὴν αὐθαδίαν  
 ὀργῆς τε τραχύτητα μὴ 'πίπληστέ μοι. 80  
 ΗΦ. στείχωμεν, ὥς κώλοισιν ἀμφίβληστρ' ἔχει.  
 ΚΡ. ἐνταῦθά νυν ὕβριζε, καὶ θεῶν γέρα  
 συλῶν ἐφημέροισι προστίθει. τί σοι  
 οἰοί τε θνητοὶ τῶνδ' ἀπαντλήσαι πόνων·  
 ψευδωνύμως σε δαίμονες Προμηθεά 85  
 καλοῦσιν· αὐτὸν γὰρ σὲ δεῖ Προμηθέως,  
 δῖω τρόπῳ τῆσδ' ἐκκυλισθήσει τέχνης.

## ΠΡΟΜΗΘΕΥΣ.

ὦ Διὸς αἰθῆρ, καὶ ταχύπτεροι πνοαί,  
 ποταμῶν τε πηγαί, ποντίων τε κυμάτων

- ἀνήριθμον γέλασμα, παμμῆτόρ τε γῆ, 90  
 καὶ τὸν πανόπτην κύκλον ἡλίου καλῶ·  
 ἴδεσθὲ μ', οἷα πρὸς θεῶν πάσχω θεός.  
 δέρχθῃθ' οἷαις αἰκίαισιν  
 διακναιόμενος τὸν μυριετῇ  
 χρόνον ἀθλεύσω. τοιόνδ' ὁ νέος 95  
 ταγὸς μακάρων ἐξηῦρ' ἐπ' ἐμοὶ  
 δεσμὸν ἀεικῆ.  
 φεῦ φεῦ· τὸ παρὸν τό τ' ἐπερχόμενον  
 πῆμα στενάχω, πῇ ποτε μόχθων  
 χρὴ τέρματα τῶνδ' ἐπιτεῖλαι. 100  
 καίτοι τί φημι; πάντα προῖξεπίσταμαι  
 σκεθρῶς τὰ μέλλοντ', οὐδέ μοι ποταίνιον  
 πῆμ' οὐδὲν ἤξει· τὴν πεπρωμένην δὲ χρὴ  
 αἶσαν φέρειν ὡς ῥᾶστα, γινώσκονθ' ὅτι  
 τὸ τῆς Ἀνάγκης ἔστ' ἀδήριτον σθένος. 105  
 ἀλλ' οὔτε σιγᾶν οὔτε μὴ σιγᾶν τύχας  
 οἷόν τέ μοι τάσδ' ἔστι. θνητοῖς γὰρ γέρα  
 πορῶν ἀνάγκαις ταῖσδ' ἐνέζευγμαι τάλας·  
 ναρθηκοπλήρωτον δὲ θηρῶμαι πυρὸς  
 πηγῇν κλοπαίαν, ἥ διδάσκαλος τέχνης 110  
 πάσης βροτοῖς πέφηνε καὶ μέγας πόρος.  
 τοιάσδε ποινὰς ἀμπλακημάτων τίνω,  
 ὑπαίθριος δεσμοῖς ἠπεπασσαλευμένος.  
 ᾄ ᾄ, ἔα ἔα.  
 τίς ἀχῶ, τίς ὁδμὰ προσέπτα μ' ἀφεγγής, 115  
 θεόσυτος, ἥ βρότειος, ἥ κεκραμένη;  
 ἔκετο τερμόνιον ἐπὶ πάγον  
 πόνων ἐμῶν θεωρὸς, ἥ τί δὴ θέλων;  
 ὁρᾶτε δεσμώτην με δύσποτμον θεόν,  
 τὸν Διὸς ἐχθρὸν, τὸν πᾶσι θεοῖς 120  
 δι' ἀπεχθείας ἐλθόνθ', ὅπόσοι  
 τὴν Διὸς αὐτὴν εἰσοιχενῶσιν,  
 διὰ τὴν λίαν φιλότητα βροτῶν.

φεῦ φεῦ, τί ποτ' αὖ κινάθισμα κλύω  
 πέλαις οἰωνῶν; αἰθῆρ δ' ἐλαφραῖς 125  
 πτερύγων ῥιπαῖς ὑποσυρίζει.  
 πᾶν μοι φοβερὸν τὸ προσέρπον.

## ΧΟΡΟΣ.

μηδὲν φοβηθῆς· φίλῃα στρ. ά.  
 γὰρ ἦδε τάξις πτερύγων  
 θοαῖς ἀμύλλαις προσέβα 130  
 τόνδε πάγον, πατρώας  
 μόγας παρειπούσα φρένας.  
 κραιπνοφόροι δέ μ' ἐπεμψαν αὖραι·  
 κτύπου γὰρ ἀχὼ χάλυβος  
 διῆξεν ἀντρων μυχόν, ἐκ δ' ἐπληξέ μου 135  
 τὰν θεμερῶπιν αἰδῶ·  
 σύθην δ' ἀπέδιλους ὄχῳ πτερωτῶ.

P

αἰαὶ αἰαὶ,  
 τῆς πολυτέκνου Τηθύος ἔκγονα, 140  
 τοῦ περὶ πᾶσάν θ' εἰλισσομένου  
 χθόν' ἀκοιμήτῳ ρεύματι παῖδες  
 πατὴρ Ὀκείαν, δέρχθητ', ἐσίδεσθ'  
 οἷον δεσμῶ πρόσπορπατὸς  
 τῆσδε φάραγγος σκοπέλοις ἐν ἄκροις 145  
 φρουρὰν ἀζηλὸν ὀχῆσω.

O.

λεύσσω, Προμηθεῦ, φοβερά δ' ἀντ. ά.  
 ἐμοῖσιν ὄσσοις ὀμίχλα  
 προσῆξε πλήρης δακρύων,  
 σὸν δέμας εἰσιδούσῃ 150  
 πέτρῃ προσαναινόμενον  
 ταῖσδ' ἀδαμαντοδέτοισι λύμαις·  
 νέοι γὰρ οἰακονόμοι  
 κρατοῦσ' Ὀλύμπου· νεοχμοῖς δὲ δὴ νόμοις  
 Ζεὺς ἀθέτως κρατύνει, 155  
 τὰ πρὶν δὲ πελώρια νῦν ἄϊστοι.



- ΠΡ. εἰ γὰρ μ' ὑπὸ γῆν νέρθεν θ' "Αἰδου  
τοῦ νεκροδέγμονος εἰς ἀπέραντον  
Τάρταρον ἦκεν δεσμοῖς ἀλύτοις 160  
ἀγρίως πελάσας, ὥς μήτε θεὸς  
μήτε τις ἄλλος τοῖσδ' ἐπεγῆθει.  
νῦν δ' αἰθέριον κίνυγμα τάλας  
ἐχθροῖς ἐπὶ χαρτα πέπονθα.
- ΧΟ. τίς ὦδε τλησικάρδιος στρ. β'.  
θεῶν, ὅτω τάδ' ἐπὶ χαρῇ; 166  
τίς οὐ ξυνασχαλᾷ κακοῖς  
τεοῖσι δίχα γε Διός; ὁ δ' ἐπικότως αἰεὶ  
τιθέμενος ἀγναμπτον νόον  
δάμναται οὐρανιαν 170  
γένναν· οὐδὲ λήξει, πρὶν ἂν ἡ κορέση κέαρ, ἡ παλάμη τινὶ  
τὰν δυσάλωτον ἔλῃ τις ἀρχάν.
- ΠΡ. ἡ μὴν ἔτ' ἐμοῦ, καί περ κρατεραῖς  
ἐν γυιοπέδαις αἰκίζομένου, 175  
χρεῖαν ἔξει μακάρων πρύτανις,  
δεῖξαι τὸ νέον βούλευμ', ὑφ' ὅτου  
σκήπτρον τιμᾶς τ' ἀποσυλᾶται.  
καὶ μ' οὔτι μελιγλώσσοις πειθοῦς  
ἐπαιδοῖσιν θέλξει, στερεάς τ' 180  
οὐποτ' ἀπειλὰς πτήξας τόδ' ἐγὼ  
καταμηνύσω, πρὶν εἰν ἐξ ἀγρίων  
δεσμῶν χαλᾶσθαι, ποινὰς τε τίνειν  
τῆσδ' αἰκίας ἐβελήσθαι.
- ΧΟ. σὺ μὲν θρασὺς τε καὶ πικραῖς ἀντ. β'.  
δύσαισιν οὐδὲν ἐπιχαλᾶς, 186  
ἀγαν δ' ἐλευθεροστομοῖς.  
ἐμὰς δὲ φρένας ἐρέθισε διατόρος φόβος·  
δέδισα γὰρ ἀμφὶ σαῖς τύχαις,  
πᾶ ποτε τῶνδε πόνων 190  
χρὴ σε τέρμα κέλσαντ' ἐσιδεῖν· ἀκίχητα γὰρ ἦθεα καὶ  
κέαρ

- P. ἀπαράμυθον ἔχει Κρόνου παῖς.  
οἷδ' ὅτι τραχὺς καὶ παρ' ἑαντῷ  
τὸ δίκαιον ἔχων Ζεὺς· ἀλλ' ἔμπας 195  
[οἶω,] μαλακογνώμων  
ἔσται ποθ', ὅταν ταύτῃ ραισθῇ·  
τὴν δ' ἀτέραμνον στορέσας ὀργῇν  
εἰς ἄρθμὸν ἔμοι καὶ φιλόττητα  
σπεύδων σπεύδοντί ποθ' ἤξει. 200
- O. πάντ' ἐκκάλυψον καὶ γέγων' ἡμῖν λόγον,  
ποῖω λαβὼν σε Ζεὺς ἐπ' αἰτιάματι  
οὕτως ἀτίμως καὶ πικρῶς αἰκίζεται·  
δίδαξον ἡμᾶς, εἴ τι μὴ βλάπτει λόγῳ.  
P. ἀλγινὰ μὲν μοι καὶ λέγειν ἔστιν τάδε, 205  
ἄλγος δὲ σιγᾶν, πανταχῇ δὲ δύσποτμα.  
ἐπεὶ τάχιστ' ἤρξαντο δαίμονες χόλον,  
στάσις τ' ἐν ἀλλήλοισιν ὠροθύνετο,  
οἱ μὲν θέλοντες ἐκβαλεῖν ἔδρας Κρόνον,  
ὥς Ζεὺς ἀνάσσοι δῆθεν, οἱ δὲ τοῦμπαλιν 210  
σπεύδοντες, ὥς Ζεὺς μήποτ' ἄρξειεν θεῶν·  
ἐνταῦθ' ἐγὼ τὰ λῶστα βουλευὼν πιθεῖν  
Τιτᾶνας, Οὐρανοῦ τε καὶ Χθονὸς τέκνα,  
οὐκ ἡδυνήθην· αἰμύλας δὲ μηχανὰς  
ἀτιμάσαντας καρτεροῖς φρονήμασιν 215  
ῥοντ' ἀμοχθὶ πρὸς βίαν τε δεσπόσειν.  
ἔμοι δὲ μήτηρ οὐχ ἀπαξ μόνον Θέμις,  
καὶ Γαῖα, πολλῶν ὀνομάτων μορφὴ μία,  
τὸ μέλλον ἢ κραίνοιτο προὔτεθεσπίκει,  
ὥς οὐ κατ' ἰσχὺν οὐδὲ πρὸς τὸ καρτερὸν 220  
· χρεῖη, δόλῳ δὲ τοὺς ὑπερσχόντας κρατεῖν.  
τοιαῦτ' ἐμοῦ λόγοισιν ἐξηγουμένου,  
οὐκ ἤξιωσαν οὐδὲ προσβλέψαι τὸ πᾶν.  
κράτιστα δὴ μοι τῶν παρεστώτων τότε  
ἐφαίνετ' εἶναι προσλαβόντα μητέρα 225  
ἐκόνθ' ἐκόντι Ζηνὶ συμπαραστατέν.

- ἐμαῖς δὲ βουλαῖς Ταρτάρου μελαμβαθῆς  
 κευθμῶν καλύπτει τὸν παλαιγενῆ Κρόνον  
 αὐτοῖσι συμμάχοισι. τοιάδ' ἐξ ἐμοῦ  
 ὁ τῶν θεῶν τύραννος ὠφέλημένος 230  
 κακαῖσι ποιναῖς ταῖσδέ μ' ἐξημέψατο.  
 ἔνεστι γάρ πως τοῦτο τῇ τυραννίδι  
 νόσημα, τοῖς φίλοισι μὴ πεποιθέναι.  
 ὁ δ' οὖν ἐρωτᾷτ', αἰτίαν καθ' ἥντινα  
 αἰκλίζεται με, τοῦτο δὴ σαφηνιώ. 235  
 ὅπως τάχιστα τὸν πατρῶον ἐς θρόνον  
 καθέξεται, εὐθὺς δαίμοσιν νέμει γέρα  
 ἄλλοισιν ἄλλα, καὶ διεστοιχίζετο  
 ἀρχήν· βροτῶν δὲ τῶν ταλαιπῶρων λόγον  
 οὐκ ἔσχεν οὐδέν', ἀλλ' αἰστώσας γένος 240  
 τὸ πᾶν ἔχρηξεν ἄλλο φιλῆσαι νέον.  
 καὶ τοῖσιν οὐδεὶς ἀντέβαινε πλὴν ἐμοῦ·  
 ἐγὼ δ' ἐτόλμησ'· ἐξελυσάμην βροτοὺς  
 τοῦ μὴ διαρραισθέντας εἰς "Αἶδου μολεῖν.  
 τῷ τοι τοιαῖσδε πημοναῖσι κάμπτομαι, 245  
 πάσχειν μὲν ἀλγυναισιν, οἰκτραῖσιν δ' ἰδεῖν·  
 θνητοὺς δ' ἐν οἴκῳ προθέμενος τούτου τυχεῖν  
 οὐκ ἤξιώθην αὐτοὺς, ἀλλὰ νηλεῶς  
 ὦδ' ἐρρύθμισμαι, Ζηνὶ δυσκλεῆς θέα.  
 ΧΟ. σιδηρόφρων τε καὶ πέτρας εἰργασμένος, 250  
 ὅστις, Προμηθεῦ, σοῖσιν οὐ ξυνασχαλῇ  
 μόχθοις· ἐγὼ γὰρ οὐτ' ἂν εἰσιδεῖν τάδε  
 ἔχρηξον, εἰσιδοῦσά τ' ἠλγύνθην κέαρ.  
 ΠΡ. καὶ μὴν φίλοις ἐλινὸς εἰσορᾶν ἐγώ.  
 ΧΟ. μὴ πού τι προὔβης τῶνδε καὶ περαιτέρω; 255  
 ΠΡ. θνητοὺς γ' ἔπαυσα μὴ προδέρκεσθαι μόρον.  
 ΧΟ. τὸ ποῖον εὐρὼν τῆσδε φάρμακον νόσου;  
 ΠΡ. τυφλὰς ἐν αὐτοῖς ἐλπίδας κατώκισα.  
 ΧΟ. μέγ' ὠφέλημα τούτ' ἐδωρήσω βροτοῖς.  
 ΠΡ. πρὸς τοῖσδε μέντοι πῦρ ἐγὼ σφιν ἄπασα. 260

- XO. καὶ νῦν φλογωπὸν πῦρ ἔχουσ' ἐφήμεροι ;  
 ΠΡ. ἀφ' οὗ γε πολλὰς ἐκμαθήσονται τέχνας.  
 XO. τοιοῖσδε δὴ σε Ζεὺς ἐπ' αἰτιάμασιν  
 αἰκίζεταί τε κούδαμῃ χαλᾷ κακῶν ;  
 οὐδ' ἔστιν ἄθλου τέρμα σοι προκείμενον ; 285  
 ΠΡ. οὐκ ἄλλο γ' οὐδὲν, πλὴν ὅταν κείνῳ δοκῇ.  
 XO. δόξει δὲ πῶς ; τίς ἐλπίς ; οὐχ ὄρῳς ὅτι  
 ἥμαρτες ; ὥς δ' ἥμαρτες, οὐτ' ἔμοι λέγειν  
 καθ' ἡδονήν, σοί τ' ἄλγος. ἀλλὰ ταῦτα μὲν  
 μεθώμεν, ἄθλου δ' ἐκλυσιν ζήτει τινά. 270  
 ΠΡ. ἐλαφρόν, ὅστις πημάτων ἔξω πόδα  
 ἔχει, παραινεῖν νουθετεῖν τε τὸν κακῶς  
 πράσσοντ'· ἐγὼ δὲ ταῦθ' ἅπαντ' ἠπιστάμην.  
 ἐκὼν ἐκὼν ἥμαρτον, οὐκ ἀρνήσομαι·  
 θνητοῖς δ' ἀρήγων αὐτὸς ἡνρόμην πόνους. 275  
 οὐ μὴν τι ποιναῖς γ' ἑόμην τοῖσι με  
 κατισχυνανέσθαι πρὸς πέτραις πεδαρσίοις,  
 τυχόντ' ἐρήμου τοῦδ' ἀγέιτονος πάγου.  
 καίτοι τὰ μὲν παρόντα μὴ δύρεσθ' ἄχῃ,  
 πέδοι δὲ βᾶσαι τὰς προσερπούσας τύχας 280  
 ἀκούσαθ', ὥς μάθητε διὰ τέλους τὸ πᾶν.  
 πείθεσθέ μοι, πείθεσθε, συμπονήσατε  
 τῷ νῦν μογοῦντι. ταῦτά τοι πλανωμένη  
 πρὸς ἄλλοτ' ἄλλον πημονὴ προσιζάνει.  
 XO. οὐκ ἀκούσαις ἐπεθώυξας 285  
 τοῦτο, Προμηθεῦ·  
 καὶ νῦν ἐλαφρῷ ποδί κραιπνόστυον  
 θᾶκον προλιπούς· αἰθέρα θ' ἀγνὸν  
 πόρον οἰωνῶν, ὀκριοέσση  
 χθονὶ τῇδε πελώ· τοὺς σοὺς δὲ πόνους 290  
 χρῆζω διὰ παντὸς ἀκούσαι.

## ΩΚΕΑΝΟΣ.

ἦκω δολιχῆς τέρμα κελεύθου

- διαμειψάμενος πρὸς σε, Προμηθεῦ,  
 τὸν πτερυγική τόνδ' οἰωνὸν  
 γνῶμη στομίῳ ἄτερ εὐθύνων. 295  
 ταῖς σαῖς δὲ τύχαις, ἔσθι, συναλγῶ·  
 τό τε γάρ με, δοκῶ, ξυγγενὲς οὕτως  
 ἐσαναγκάζει, χωρὶς τε γένους  
 οὐκ ἔστιν ὅτῃ μείζονα μοῖραν  
 νείμαιμ' ἢ σοί. 300  
 γνῶσει δὲ τάδ' ὥς ἔτυμ', οὐδὲ μάτην  
 χαριτογλωσσεῖν ἐνι μοι· φέρε γάρ,  
 σήμαιν' ὅτι χρή σοι ξυμπράσσαν·  
 οὐ γάρ ποτ' ἔρεῖς ὥς Ὀκεανοῦ  
 φίλος ἐστὶ βεβαιότερός σοι. 305
- ΠΡ. ἔα, τί χρήμα; καὶ σὺ δὴ πόνων ἐμῶν  
 ἦκεις ἐπόπτης; πῶς ἐτόλμησας, λιπῶν  
 ἐπώνυμόν τε βεῦμα καὶ πετρηρεφῆ  
 αὐτόκτιτ' ἄντρα, τὴν σιδηρομήτορα  
 ἐλθεῖν ἐς αἶαν; ἢ θεωρήσων τύχας 310  
 ἐμὰς ἀφίξει καὶ ξυνασχαλῶν κακοῖς;  
 δέρκου θέαμα, τόνδε τὸν Διὸς φίλον,  
 τὸν ξυγκαταστήσαντα τὴν τυραννίδα,  
 οἷαῖς ὑπ' αὐτοῦ πημοναῖσι κάμπτομαι.
- ΩΚ. ὀρῶ, Προμηθεῦ, καὶ παραινέσαι γέ σοι 315  
 θέλω τὰ λῦστα, καίπερ ὄντι ποικίλῃ.  
 γίγνωσκε σαυτὸν, καὶ μεθάρμοσαι τρόπους  
 νέους· νέος γὰρ καὶ τύραννος ἐν θεοῖς.  
 εἰ δ' ὦδε τραχεῖς καὶ τεθηγμένους λόγους 320  
 ῥίψεις, τάχ' ἂν σου καὶ μακρὰν ἀνωτέρω  
 θακῶν κλύοι Ζεὺς, ὥστε σοι τὸν νῦν χόλον  
 παρόντα μόχθων παιδιὰν εἶναι δοκεῖν.  
 ἀλλ', ὦ ταλαίπωρ', ἃς ἔχεις ὀργὰς ἄφες,  
 ζήτει δὲ τῶνδε πημάτων ἀπαλλαγὰς.  
 ἀρχαῖ' ἴσως σοι φαίνομαι λέγειν τάδε· 325  
 τοιαῦτα μέντοι τῆς ἄγαν ὑψηγόρου

- γλώσσης, Προμηθεῦ, τάπ'χειρα γίγνεται.  
 σὺ δ' οὐδέπω ταπεινός, οὐδ' εἴκεις κακοῖς,  
 πρὸς τοῖς παροῦσι δ' ἄλλα προσλαβεῖν θέλεις.  
 οὐκ οὖν ἐμοὶ γε χρώμενος διδασκάλῳ 330  
 πρὸς κέντρα κῶλον ἐκτενεῖς, ὁρῶν ὅτι  
 τραχὺς μόναρχος οὐδ' ὑπεύθυνος κρατεῖ.  
 καὶ νῦν ἐγὼ μὲν εἰμι καὶ πειράσομαι  
 εἰ δύνωμαι τῶνδ' ἐσ' ἐκλῦσαι πόνων.  
 σὺ δ' ἡσύχαζε, μηδ' ἄγαν λαβροστόμει. 335  
 ἢ οὐκ οἶσθ' ἀκριβῶς, ὧν περισσόφρων, ὅτι  
 γλώσση ματαίᾳ ζημία προστρίβεται ;  
 ΠΡ. ζηλῶ σ', ὁθούνεκ' ἐκτὸς αἰτίας κυρεῖς,  
 πάντων μετασχὼν καὶ τετολμηκῶς ἐμοί.  
 καὶ νῦν ἕασον, μηδέ σοι μελησάτω· 340  
 πάντως γὰρ οὐ πείσεις νιν· οὐ γὰρ εὐπιθής.  
 πάπταινε δ' αὐτὸς μὴ τι πημανθῆς ὁδῷ.  
 ΩΚ. πολλῷ γ' ἀμείνων τοὺς πέλας φρενοῦν ἔφυς  
 ἢ σαυτὸν· ἔργῳ κοῦ λόγῳ τεκμαίρομαι.  
 ὁρμώμενον δὲ μηδαμῶς ἀντισπάσης· 345  
 αὐχῶ γάρ, αὐχῶ τήνδε δωρεὰν ἐμοὶ  
 δώσειν Δι' ὥστε τῶνδ' ἐσ' ἐκλῦσαι πόνων.  
 ΠΡ. τὰ μὲν σ' ἐπαινῶ, κοῦδαμὴ λήξω ποτέ·  
 προθυμίας γὰρ οὐδὲν ἁλλείπεις· ἀτὰρ  
 μηδὲν πόνει· μάτην γὰρ, οὐδὲν ὠφελῶν 350  
 ἐμοί, πονήσεις, εἰ τι καὶ πονεῖν θέλεις.  
 ἀλλ' ἡσύχαζε, σαυτὸν ἐκποδῶν ἔχων·  
 ἐγὼ γὰρ οὐκ εἰ δυστυχῶ, τοῦδ' ἔνεκα  
 θέλωμ' ἂν ὥς πλείστοισι πημονὰς τυχεῖν  
 οὐ δῆτ', ἐπεὶ με καὶ κασιγνήτου τύχαι 355  
 τέρουσ' Ἀτλαντος, ὃς πρὸς ἐσπέρους τόπους  
 ἔστηκε κίον· οὐρανοῦ τε καὶ χθονὸς  
 ὦμοις ἐρείδων, ἄχθος οὐκ εὐάγαλον.  
 τὸν γηγενή τε Κιλικίων οἰκῆτορα  
 ἀντρων ἰδὼν ἔκτειρα, δάϊον τέρας,

	ἐκατογκάρανον πρὸς βίαν χειρούμενον Τυφῶνα θούρον, πᾶσιν δς ἀνέστη θεοῖς, σμερδναῖσι γαμφηλαῖσι συρλῖζων φόνον· ἐξ ὀμμάτων δ' ἤστραπτε γοργωπὸν σέλας, ὡς τὴν Διὸς τυραννίδ' ἐκπέρσων βίᾳ·	365
	ἀλλ' ἦλθεν αὐτῷ Ζηνὸς ἀγρυπνον βέλος, καταιβάτης κεραυνὸς ἐκπνέων φλόγα, δς αὐτὸν ἐξέπληξε τῶν ὑψηγόρων κομπασμάτων· φρένας γὰρ εἰς αὐτὰς τυπεῖς ἐφεψαλώθη κάεβροντήθη σθένος·	370
	καὶ νῦν ἀχρεῖον καὶ παράορον δέμας κεῖται στενωποῦ πλησὶον θαλασσίον ἱπούμενος ῥίζαισιν Αἰτναῖαις ὑπο· κορυφαῖς δ' ἐν ἄκραις ἤμενος μυδροκτυπεῖ Ἵφαιστος, ἔνθεν ἐκραγήσονται ποτε	375
	ποταμοὶ πυρὸς δάπτοντες ἀγρίαις γνάθοις τῆς καλλικάρπου Σικελίας λευροῦς γύας· τοιόνδε Τυφῶς ἐξαναξίσει χόλον θερμῆς ἀπλάτου βέλεσι πυρπνόου ζάλης, καίπερ κεραυνῷ Ζηνὸς ἠνθρακωμένος.	380
	σὺ δ' οὐκ ἄπειρος, οὐδ' ἐμοῦ διδασκάλου χρήξεις· σεαυτὸν σῶξ' ὅπως ἐπίστασαι· ἐγὼ δὲ τὴν παρούσαν ἀντλήσω τύχην, ἔστ' ἂν Διὸς φρόνημα λωφῇσῃ χόλου.	
ΩΚ.	οὐκουν, Προμηθεῦ, τοῦτο γινώσκεις, ὅτι τόργῆς νοσοῦσης εἰσὶν ἱατροὶ λόγοι;	385
ΠΡ.	ἔάν τις ἐν καιρῷ γε μαλθάσῃ κέαρ, καὶ μὴ σφυδῶντα θυμὸν ἰσχυναίνῃ βίᾳ.	
ΩΚ.	ἐν τῷ προμηθεῖσθαι δὲ καὶ τολμᾶν τίνα ὀρᾶς ἐνοῦσαν ζημίαν; δίδασκέ με.	390
ΠΡ.	μόχθον περισσὸν κουφόνουν τ' εὐηθίαν.	
ΩΚ.	ἔα με τῇδε τῇ νόσῳ νοσεῖν, ἐπεὶ κέρδιστον εὖ φρονούντα μὴ δοκεῖν φρονεῖν.	
ΙΠΡ.	ἐμὸν δοκήσει τὰμπλάκημ' εἶναι τόδε.	

- ΩΚ. σαφῶς μ' ἐς οἶκον σὸς λόγος στέλλει πάλιν. 395  
 ΠΡ. μὴ γάρ σε θρήνος οὐμὸς εἰς ἔχθραν βάλη.  
 ΩΚ. ἦ τῷ νέον θακοῦντι παγκρατεῖς ἔδρας;  
 ΠΡ. τοῦτου φυλάσσου μὴ ποτ' ἀχθεσθῇ κέαρ.  
 ΩΚ. ἦ σὴ, Προμηθεῦ, ξυμφορὰ διδάσκαλος.  
 ΠΡ. στέλλου, κομίζου, σῶζε τὸν παρόντα νοῦν. 400  
 ΩΚ. ὀρμωμένῳ μοι τόνδ' ἐθώυξας λόγον·  
 λευρὸν γὰρ οἶμον αἰθέρος ψαῖρει πτεροῖς  
 τετρασκελῆς οἰωνός· ἄσμενος δέ τῶν  
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 XO. τίς οὖν Ἀνάγκης ἐστὶν οἰακοστροφός;  
 ΠΡ. Μοῖραι τρίμορφοι μνήμονές τ' Ἑρινύες.  
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 ΠΡ. τοῦτ' οὐκέτ' ἂν πύθοιο, μηδὲ λιπάρει.  
 XO. ἦ πού τι σεμνὸν ἐστὶν ὁ ξυναμπεχέις.  
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- μηδ' ἀλίτοιμι λόγοις· 541  
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## ΙΩ.

- τίς γῆ ; τί γένος ; τίνα φῶ λεύσσαν  
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 χειμαζόμενον ; τίνος ἀμπλακίας  
 ποιναὶς ὀλέκει ; σήμενον ὅποι 575  
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 ᾧ ᾧ, ἔα ἔα·

	χρία τις αὖ με τὰν τάλαιναν οἴστρος· εἶδalon Ἄργου γηγενoῦς· ἄλευ', ἃ δᾶ· φοβοῦμαι	580
	τὸν μυριωπὸν εἰσπαῖον βούταν. ὁ δὲ πορεύεται δόλιον ὁμ' ἔχων, ὃν οὐδὲ κατθανόντα γαῖα κεύθεα. ἀλλὰ με τὰν τάλαιναν ἐξ ἐνέρων περὶ κυναγετῆ,	585
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	ἀχέτας ὑπνοδόταν νόμον. ἰὼ, ἰὼ, πόποι, ὦ πόποι, ποῖ μ' ἄγουσι τηλέπλανοι πλάναι; τί ποτέ μ', ὦ Κρόνιε παῖ, τί ποτε ταῖσδ' ἐνέξευξας εὐρὼν ἀμαρτοῦσαν πημοσύναις; ἐῖ,	591
	οἰστροηλάτῃ δὲ δειμάτι δειλαίαν παράκοπον ὧδε τείρεις; πυρὶ με φλέξον, ἢ χθονὶ κάλυψον, ἢ ποντίοις δάκρυσι δὸς βορᾶν, μηδέ μοι φθονήσης εὐγμάτων, ἀναξ:	595
	ἄδην με πολύπλανοι πλάναι γεγυμνάκασιν, οὐδ' ἔχω μαθεῖν ὅπα πημονὰς ἀλύξω.	600
ΠΡ.	κλύεις φθέγμα τῆς βούκερω παρθένου; πῶς δ' οὐ κλύω τῆς οἰστροδινήτου κόρης τῆς Ἰναχείας; ἡ Διὸς θάλπει κέαρ ἔρωτι, καὶ νῦν τοὺς ὑπερμήκεις δρόμους Ἦρᾳ στυγιγτὸς πρὸς βίαν γυμνάζεται.	605
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- φοιταλέοις ; ἐή.  
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 λαβρόσυτος ἦλθον, \*Ἦρας  
 ἐπικότοισι μῆδεσι δαμείσα· δυσδαιμόνων δὲ τίνες, οἱ, ἐή,  
 οἱ' ἐγὼ μογοῦσιν ;  
 ἀλλὰ μοι τορῶς  
 τέκμηρον ὅτι μ' ἐπαμμένει  
 παθεῖν, τί μὴ με χρή· τί φάρμακον νόσου,  
 δεῖξον, εἴπερ οἶσθα.  
 θρόει, φράζε τῇ δυσπλάνῳ παρθένῳ.  
 ΠΡ. λέξω τορῶς σοι πᾶν ὅπερ χρήξεις μαθεῖν,  
 οὐκ ἐμπλέκων αἰνίγματ', ἀλλ' ἀπλῶ λόγῳ,  
 ὥσπερ δίκαιον πρὸς φίλους οἶγειν στόμα.  
 πυρὸς βροτοῖς δοτῆρ' ὀρᾷ Προμηθεῖα.  
 Ω. ὦ κοινὸν ὠφέλημα θνητοῖσιν φανείς,  
 τλήμων Προμηθεῦ, τοῦ δίκην πάσχεις τάδε ;  
 ΠΡ. ἄρμοι πέπαυμαι τοὺς ἔμοις θρηνῶν πόνοις.  
 Ω. οὐκὼν πόροις ἂν τήνδε δωρεὰν ἐμοί ;  
 ΠΡ. λέγ' ἦντιν' αἰτεῖ· πᾶν γὰρ ἂν πύθοιο μόν.  
 Ω. σήμνηνον ὅστις ἐν φάραγγί σ' ὥχμασεν.  
 ΠΡ. βούλευμα μὲν τὸ Δῖον, Ἐφαιστού δὲ χεῖρ,  
 Ω. ποινὰς δὲ ποίων ἀμπλακημάτων τίνεις ;  
 ΠΡ. τοσοῦτον ἄρκω σοι σαφηνίσαι μόνον.  
 Ω. καὶ πρὸς γε τούτοις τέρμα τῆς ἐμῆς πλάνης  
 δεῖξον, τίς ἔσται τῇ ταλαιπώρῳ χρόνος.  
 ΠΡ. τὸ μὴ μαθεῖν σοι κρεῖσσον ἢ μαθεῖν τάδε.  
 Ω. μήτοι με κρύψεως τοῦθ' ὅπερ μέλλω παθεῖν.  
 ΠΡ. ἀλλ' οὐ μεγαλῶ τοῦδέ σοι δωρήματος.  
 Ω. τί δῆτα μέλλεις μὴ οὐ γεγωνίσκειν τὸ πᾶν ;  
 ΠΡ. φθόνος μὲν οὐδεὶς, σὰς δ' ὀκνῶ θράξαι φρένας.  
 Ω. μὴ μου προκῆδου μᾶσσον ὧν ἐμοὶ γλυκύ.  
 ΠΡ. ἐπεὶ προθυμεί, χρή λέγαν· ἀκουε δῆ.  
 ΧΟ. μήπω γε· μοῖραν δ' ἡδονῆς κάμοι πόρε.  
 τὴν τῆσδε πρῶτον ἱστορήσωμεν νόσον,

- αὐτῆς λεγούσης τὰς πολυφθόρους τύχας·  
 τὰ λοιπὰ δ' ἄθλων σοῦ διδαχθήτω πάρα.  
 ΠΡ σὸν ἔργον, Ἱοῖ, ταῖσδ' ὑπουργήσαι χάριν,  
 ἄλλως τε πάντως καὶ κασιγνήταις πατρός·  
 ὡς τὰποκλαῦσαι κάποδύρασθαι τύχας 655  
 ἐνταῦθ', ὅπου μέλλει τις οἴσεσθαι δάκρυ  
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 ΙΩ. οὐκ οἶδ' ὅπως ὑμῖν ἀπιστήσῃ με χρή·  
 σαφεὶ δὲ μύθῳ πᾶν ὅπερ προσχρήζετε 660  
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 θεόσσυτον χειμῶνα καὶ διαφθορὰν  
 μορφῆς, ὅθεν μοι σχετλὰ προσέπτατο.  
 αἶψα γὰρ ὄψεις ἐννυχιοὶ πωλεῦμεναι  
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 τυχεῖν μεγίστου; Ζεὺς γὰρ ἱμέρου βάλει  
 πρὸς σοῦ τέθαλπται, καὶ ξυναίρεσθαι Κυπριν  
 θέλει· σὺ δ', ὦ παῖ, μὴ ἵπολακτίσης λέχος  
 τὸ Ζηνὸς, ἀλλ' ἔξελθε πρὸς Δέρονης βαθὺν 670  
 λειμῶνα, ποιμένας βουστάσεις τε πρὸς πατρός,  
 ὡς ἂν τὸ Δίον ὄμμα λωφήσῃ πόθου.  
 τοιοῖσδε πάσας εὐφρόνας ὀνείρασι  
 ξυνειχόμεν δύστηνος, ἐς τε δὴ πατρὶ  
 ἔτλην γεγωνεῖν νυκτίφαντ' ὀνείρατα. 675  
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 ἦκον δ' ἀναγγέλλοντες αἰολοστόμους  
 χρησμοὺς ἀσήμους δυσκρίτως τ' εἰρημένους. 680  
 τέλος δ' ἐναργῆς βάξις ἦλθεν Ἰνάχῃ,  
 σαφῶς ἐπισκῆπτουσα καὶ μυθουμένη  
 ἔξω δόμων τε καὶ πάτρας ὠθεῖν ἐμὲ,  
 ἀφετον ἀλᾶσθαι γῆς ἐπ' ἐσχάτοις ὄροις·

- κεί μὴ θέλοι, πυρωπὸν ἐκ Διὸς μολεῖν  
 κεραυνὸν, ὃς πᾶν ἐξαῖστώσοι γένος.  
 τοιοῖσδε πεισθεὶς Δοξίου μαντεύμασιν  
 ἐξήλασέν με κάπέκλησε δωμάτων  
 ἀκουσαν ἄκων· ἀλλ' ἐπηνάγκαζέ νιν  
 Διὸς χαλινὸς πρὸς βίαν πράσσειν τάδε. 685  
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 ἦσαν, κεραστὶς δ' ὡς ὁράτ', ὄξυστόμῳ  
 μύωπι χρισθεῖσ' ἔμμανεὶ σκιρτήματι  
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 ὄσσοις δεδορκῶς, τοὺς ἔμοὺς κατὰ στίβους.  
 ἀπροσδόκητος δ' αὐτὸν αἰφνίδιος μόρος  
 τοῦ ζῆν ἀπεστέρησεν· οἰστροπλήξ δ' ἐγὼ  
 μᾶστιγι θεῖα γῆν πρὸ γῆς ἐλαύνομαι. 700  
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 λοιπὸν πόνων, σήμαινε· μηδὲ μ' οἰκτίσας  
 ξύνθαλπε μύθοις ψευδέσιν· νόσημα γὰρ  
 αἰσχιστον εἶναι φημι συνθέτους λόγους.  
 ἔα, ἔα· ἀπεχε, φεῦ. 705  
 οὐποτ', οὐποτ' ἡῤῃχουν  
 ξένους μολεῖσθαι λόγους ἐς ἀκοὰν ἐμάν,  
 οὐδ' ὥδέ δυσθέατα καὶ δύσοιστα 710  
 πήματα, λύματα, δέσματ' ἐμάν  
 ἀμφήκει κέντρῳ ψύξειν ψυχάν.  
 ἰὼ, ἰὼ, μοῖρα, μοῖρα,  
 πέφρικ' εἰσιδοῦσα πρᾶξιν Ἴουθ.  
 IP. πρὸ γε στενάξεις καὶ φόβου πλέα τις εἰ 715  
 ἐπίσχεις, ἔς τ' ἂν καὶ τὰ λοιπὰ προσμάθῃς  
 IO. λέγ', ἐκδίδασκε τοῖς νοσοῦσί τοι γλυκὺ  
 τὸ λοιπὸν ἄλγος προὔξεπίστασθαι τορῶς.  
 IP. τὴν πρὶν γε χρεῖαν ἠνύσασθ' ἐμοῦ πάρα  
 κούφως· μαθεῖν γὰρ τῆσδε πρῶτ' ἐχρήζεσθε 720



τὸν ἀμφ' ἑαυτῆς ἄθλον ἐξηγουμένης·  
 τὰ λοιπὰ νῦν ἀκούσαθ', οἷα χρή πάθῃ  
 τλήναι πρὸς Ἥρας τήνδε· τὴν νεάνιδα·  
 σύ τ', Ἰνάχειον σπέρμα, τοὺς ἐμοὺς λόγους  
 θυμῷ βάλλ', ὥς ἂν τέρματ' ἐκμάθῃς ὁδοῦ. 725  
 πρῶτον μὲν ἐνθένδ' ἡλίου πρὸς ἀντολὰς  
 στρέψασα σαυτὴν στείχ' ἀνηρότους γύας·  
 Σκύθας δ' ἀφίξει νομάδας, οἱ πλεκτὰς στέγας  
 πεδάρσιοι ναλοῦσ' ἐπ' εὐκύκλοις ὄχοις,  
 ἐκηβόλοις τόξοισιν ἐξηρτυμένοι· 730  
 οἷς μὴ πελάζειν, ἀλλ' ἀλιστόνοις πόδας  
 χρίμπουσα ῥαχίαισιν ἐκπερᾶν χθόνα.  
 λαιᾶς δὲ χειρὸς οἱ σιδηροτέκτονες  
 οἰκοῦσι Χάλυβες, οὓς φυλάξασθαι σε χρή·  
 ἀνήμεροι γάρ, οὐδὲ πρόσπλατοι ξένοις. 735  
 ἦξεις δ' ὕβριστὴν ποταμὸν, οὐ ψευδώνυμον,  
 ὃν μὴ περάσῃς, οὐ γὰρ εὖβατος περᾶν,  
 πρὶν ἂν πρὸς αὐτὸν Καύκασον μόλῃς, ὄρων  
 ἔψιστον, ἐνθα ποταμὸς ἐκφυσῇ μένος  
 κροτάφων ἀπ' αὐτῶν. ἀστρογείτονας δὲ χρή 740  
 κορυφὰς ὑπερβάλλουσιν ἐς μεσημβρινὴν  
 βῆναι κέλευθον, ἐνθ' Ἀμαζόνων στρατὸν  
 ἦξεις στυγάνορ', αἷ Θεμίσκυράν ποτε  
 κατοικιοῦσιν ἀμφὶ Θερμώδονθ', ἵνα  
 τραχεῖα πόντου Σαλμυδησσία γνάθος 745  
 ἐχθρόξενος ναῦταισι, μητρυιὰ νεῶν·  
 αὐταὶ σ' ὁδηγήσουσι καὶ μάλ' ἀσμένως.  
 ἰσθμὸν δ' ἐπ' αὐταῖς στενοπόροις λίμνης πύλαις  
 Κιμμερικὸν ἦξεις, ὃν θρασυσπλάγχχως σε χρή  
 λιποῦσαν αἰλῶν' ἐκπερᾶν Μαιωτικόν. 750  
 ἔσται δὲ θνητοῖς εἰς αἰὲς λόγος μέγας  
 τῆς σῆς πορείας, Βόσπορος δ' ἐπώνυμος  
 κεκλήσεται. λιποῦσα δ' Εὐρώπης πέδον  
 ἤπειρον ἦξεις Ἀσίδ'. ἀρ' ὑμῖν δοκεῖ

	ὁ τῶν θεῶν τύραννος ἐς τὰ πάνθ' ὁμῶς βίαιος εἶναι ; τῇδε γὰρ θνητῇ θεὸς χρήζων μιγῆναι τάσδ' ἐπέρριψεν πλάνας. πικροῦ δ' ἔκυρσας, ὦ κόρη, τῶν σῶν γάμων μνηστήρος· οὗς γὰρ νῦν ἀκήκοας λόγους εἶναι δόκει σοὶ μηδέπω 'ν προοιμίῳ.	755
ΙΩ.	ὦ μοί μοι, ἔ ξ.	
ΠΡ.	σὺ δ' αὖ κέκραγας κἀναμυχθίζει· τί που δράσεις, ὅταν τὰ λοιπὰ πυνθάνη κακά ;	
ΧΟ.	ἡ γάρ τι λοιπὸν τῇδε πημάτων ἔρεις ;	
ΠΡ.	δυσχείμερόν γε πέλαιος ἀτηρᾶς δύης.	765
ΙΩ.	τί δῆτ' ἐμοὶ ζῆν κέρδος, ἀλλ' οὐκ ἐν τάχει ἔρριψ' ἐμαντὴν τῆσδ' ἀπὸ στύφλου πέτρας, ὅπως πέδῳ σκῆψασα τῶν πάντων πόνων ἀπηλλάγην ; κρείσσον γὰρ εἰς ἀπαξ θανεῖν, ἢ τὰς ἀπάσας ἡμέρας πάσχειν κακῶς.	770
ΠΡ.	ἡ δυσπετῶς ἂν τοὺς ἐμοὺς ἄθλους φέροις, ὅτῃ θανεῖν μὲν ἔστιν οὐ πεπρωμένον· αὕτη γὰρ ἦν ἂν πημάτων ἀπαλλαγὴ· νῦν δ' οὐδὲν ἔστι τέρμα μοι προκείμενον μόχθων, πρὶν ἂν Ζεὺς ἐκπέσῃ τυραννίδος.	775
ΙΩ.	ἡ γὰρ ποτ' ἔστιν ἐκπεσεῖν ἀρχῆς Δία ;	
ΠΡ.	ἤδοι' ἂν, οἶμαι, τῇνδ' ἰδοῦσα συμφορὰν.	
ΙΩ.	πῶς δ' οὐκ ἂν, ἥτις ἐκ Διὸς πάσχω κακῶς ;	
ΠΡ.	ὥς τοίνυν ὄντων τῶνδ' εἰ σοὶ μαθεῖν πάρα.	
ΙΩ.	πρὸς τοῦ τύραννα σκῆπτρα συληθήσεται ;	780
ΠΡ.	αὐτὸς πρὸς αὐτοῦ κενοφρόνων βουλευμάτων.	
ΙΩ.	ποῖω τρόπῳ ; σήμενον, εἰ μὴ τις βλάβη.	
ΠΡ.	γαμεί γάμαν τοιοῦτον, ὃ ποτ' ἀσχαλᾷ.	
ΙΩ.	θέορτον, ἢ βρότειον ; εἰ ῥητὸν, φράσον.	
ΠΡ.	τί δ' ὄντιν' ; οὐ γὰρ ῥητὸν αὐδᾶσθαι τόδε.	785
ΙΩ.	ἡ πρὸς δάμαρτος ἐξανίσταται θρόνων ;	
ΠΡ.	ἡ τέξεται γε παῖδα φέρτερον πατρός.	
ΙΩ.	οὐδ' ἔστιν αὐτῇ τῆσδ' ἀποστροφὴ τύχης ;	

ΠΡ.	οὐ δῆτα, πλὴν ἔγωγ' ἂν ἐκ δεσμών λυθείς.	
ΙΩ.	τίς οὖν ὁ λύσων σ' ἐστὶν ἄκοντος Διός;	790
ΠΡ.	τῶν σῶν τιν' αὐτὸν ἐκγόνων εἶναι χρεών.	
ΙΩ.	πῶς εἶπας; ἡ 'μὸς παῖς σ' ἀπαλλάξει κακῶν;	
ΠΡ.	τρίτος γε γένναν πρὸς δέκ' ἄλλαισιν γοναῖς.	
ΙΩ.	ἦδ' οὐκ ἔτ' εὐξύμβλητος ἡ χρησμφδία.	
ΠΡ.	καὶ μηδὲ σαυτῆς γ' ἐκμαθεῖν ζήτει πόνους.	795
ΙΩ.	μή μοι προτείνων κέρδος εἴτ' ἀποστέρει.	
ΠΡ.	δυοῖν λόγοιν σε θατέρῳ δωρήσομαι.	
ΙΩ.	ποιοῖν πρόδειξον, αἵρεσίν τ' ἔμοι δίδου.	
ΠΡ.	δίδωμ'· ἑλοῦ γάρ ἡ πόνων τὰ λοιπά σοι φράσω σαφηνῶς, ἡ τὸν ἐκλύσονται ἐμέ.	800
ΧΟ.	τούτων σὺ τὴν μὲν τῆδε, τὴν δ' ἔμοι χάριν θέσθαι θέλησον, μηδ' ἀτιμάσσης λόγους· καὶ τῆδε μὲν γέγωνε τὴν λοιπὴν πλάνην, ἔμοι δὲ τὸν λύσοντα· τοῦτο γὰρ ποθῶ.	
ΠΡ.	ἐπεὶ προθυμείσθ', οὐκ ἐναντιώσομαι τὸ μὴ οὐ γεγωνεῖν πᾶν ὅσον προσχρήζετε σοὶ πρῶτον, Ἰοῖ, πολύδονον πλάνην φράσω, ἣν ἐγγράφου σὺ μνήμοσιν δελτοῖς φρενῶν. ταν περάσσης ρεῖθρον, ἡπείρων ὄρον, πρὸς ἀντολὰς φλογώπας ἡλιοστιβεῖς	805
	[εὐθείαν ἔρπε τήνδε, καὶ πρῶτιστα μὲν βορεάδας ἤξεις πρὸς πνοὰς, ἵν' εὐλαβοῦ βρόμον καταγιγίζοντα, μή σ' ἀναρπάσῃ δυσχειμέρῳ πέμφιγι συστρέψας ἄφνω,] πόντου περῶσα φλοῖσβον, ἔς τ' ἂν ἐξίκη πρὸς Γοργόνεια πεδία Κισθήνης, ἵνα αἱ Φορκίδες ναίουσι δηναιαὶ κόραι τρὺς κυκνόμορφοι, κοινὸν δμμ' ἐκτῆμέναι, μονόδοντες, ἃς οὐθ' ἥλιος προσδέρκεται	810
	ἀκτίσιν οὐθ' ἡ νύκτερος μήνη ποτέ πέλας δ' ἀδελφαὶ τῶνδε τρεῖς κατὰπτεροι, δρακοντόμαλλοι Γοργόνες βροτοστυγαί,	815

ὡς θνητὸς οὐδεὶς εἰσιδὼν ἔξει πνοάς.  
 τοιοῦτο μὲν σοι τοῦτο φρούριον λέγω. 820  
 ἄλλην δ' ἄκουσον δυσχερὴ θεωρίαν·  
 ὄξυστόμους γὰρ Ζηνὸς ἀκραγεῖς κύνας  
 Γρύπας φύλαξαι, τὸν τε μουνῶπα στρατὸν  
 'Αριμασπὸν ἵπποβάμον', οἱ χρυσόρρυτον 825  
 οἰκοῦσιν ἀμφὶ νᾶμα, Πλούτωνος πόρον.  
 τοῦτοις σὺ μὴ πέλαζε. τηλουργὸν δὲ γῆν  
 ἤξεις, κελαινὸν φύλον, οἱ πρὸς ἡλίου  
 ναίουσι πηγαῖς, ἔνθα ποταμὸς Αἰθίοψ.  
 τοῦτου παρ' ὀχθας ἔρφ', ἕως ἂν ἐξίκη  
 καταβασμὸν, ἔνθα Βυβλίνων ὄρων ἀπο 830  
 ἵησι σεπτὸν Νεῖλος εὐποτον ῥέος.  
 οὕτως σ' ὀδώσει τὴν τρίγωνον ἐς χθόνα  
 Νειλῶτιν, οὗ δὴ τὴν μακρὰν ἀποικίαν,  
 'Ιοί, πέπρωται σοί τε καὶ τέκνοις κτίσαι.  
 τῶνδ' εἰ τί σοι ψελλὸν τε καὶ δυσεύρετον, 835  
 ἐπανδρίπλαζε, καὶ σαφῶς ἐκμάνθανε·  
 σχολή δὲ πλείων ἢ θέλω πάρεστί μοι.  
 εἰ μὲν τι τῇδε λοιπὸν ἢ παρειμένον  
 ἔχεις γεγωνεῖν τῆς πολυφθόρου πλάνης,  
 λέγ'. εἰ δὲ πάντ' εἴρηκας, ἡμῖν αὖ χάριν 840  
 δὸς ἦνπερ αἰτούμεσθα· μέμνησαι δέ που.  
 τὸ πᾶν πορείας ἦδε τέρμ' ἀκήκοεν.  
 ὅπως δ' ἂν εἰδῇ μὴ μάτην κλύουσά μου,  
 ἃ πρὶν μολεῖν δεῦρ' ἐκμεμόχθηκεν φράσω,  
 τεκμήριον τοῦτ' αὐτὸ δοῦς μύθων ἐμῶν. 845  
 ὄχλον μὲν οὖν τὸν πλείστον ἐκλείψω λόγων,  
 πρὸς αὐτὸ δ' εἰμι τέρμα σῶν πλανημάτων.  
 ἐπεὶ γὰρ ἤλθες πρὸς Μολοσσὰ δάπεδα,  
 τὴν αἰπύνωντόν τ' ἀμφὶ Δωδώνην, ἵνα  
 μαντεῖα θῷκός τ' ἐστὶ Θεσπρωτοῦ Διὸς, 850  
 τέρας τ' ἀπιστον, αἱ προσήγοροι δρύες,  
 ὑφ' ὧν σὺ λαμπρῶς κοῦδὲν αἰνυκτηρίως

XO.

III.

προσηγορεύθης ἡ Διὸς κλεινὴ δάμαρ  
 [μέλλουσ' ἔσσειται, εἰ τῶνδε προσσαινεῖ σέ τι]· 855  
 ἐντεῦθεν οἰστρήσασα τὴν παρακτίαν  
 κέλευθον ᾗξας πρὸς μέγαν κόλπον Ῥέας,  
 ἀφ' οὗ παλιμπλάγκτοισι χειμάζει δρόμοις·  
 χρόνον δὲ τὸν μέλλοντα πόντιος μυχὸς,  
 σαφῶς ἐπίστας', Ἰόνιος κεκλήσεται,  
 τῆς σῆς πορείας μνήμα τοῖς πᾶσιν βροτοῖς 860  
 σημεῖά σοι τάδ' ἐστὶ τῆς ἐμῆς φρενὸς,  
 ὥς δέρεται πλέον τι τοῦ πεφασμένου.  
 τὰ λοιπὰ δ' ὑμῖν τῇδ' ἑς κοινὸν φράσω,  
 ἐς ταυτὸν ἐλθὼν τῶν πάλαι λόγων ἶχνος.  
 ἔστιν πόλις Κάνωβος, ἐσχάτῃ χθονὶς, 865  
 Νεῖλου πρὸς αὐτῷ στόματι καὶ προσχώματι·  
 ἐνταῦθα δὴ σε Ζεὺς τίθησιν ἔμφρονα  
 ἐπαφῶν ἀταρβεῖ χειρὶ καὶ θιγὼν μόνον.  
 ἐπώνυμον δὲ τῶν Διὸς γεννημάτων  
 τέξεις κελαινὸν Ἑπαφον, ὃς καρπώσεται 870  
 ὕσιν πλατύρρους Νεῖλος ἀρδεύει χθόνα.  
 πέμπτη δ' ἀπ' αὐτοῦ γέννα πεντηκοντάπαις  
 πάλιν πρὸς Ἄργος οὐχ ἑκούσ' ἐλεύσεται  
 θηλύσπορος, φεύγουσα συγγενὴ γάμον  
 ἀνεψιῶν· οἱ δ' ἐπτοημένοι φρένας, 875  
 κίρκοι πελειῶν οὐ μακρὰν λελειμμένοι,  
 ἤξουσι θηρεύοντες οὐ θηρασίμους  
 γάμους, φθόνον δὲ σωμάτων ἔξει θεός·  
 Πελασγία δὲ δέξεται, θηλυκτόνῃ  
 Ἄρει δαμέντων νυκτιφρουρήτῃ θράσει· 880  
 γυνὴ γὰρ ἀνδρ' ἕκαστον αἰῶνος στερεῖ,  
 δίδηκτον ἐν σφαγαῖσι βάψασα ξίφος.  
 τοιάδ' ἐπ' ἔχθρους τοὺς ἐμοὺς ἔλθοι Κύπρις.  
 μίαν δὲ παῖδων ἡμερὸς θέλξει τὸ μὴ  
 κτείνειν ξύνευνον, ἀλλ' ἀπαμβλυνθήσεται 885  
 γνῶμην· δυοῖν δὲ θάτερον βουλήσεται,

κλύειν ἀναλκις μᾶλλον ἢ μαιφόνος·  
 αὕτη κατ' Ἄργος βασιλικὸν τέξει γένος.—  
 μακροῦ λόγου δεῖ ταῦτ' ἐπεξελεῖν τορῶς·—  
 σπορᾶς γε μὴν ἐκ τῆσδε φύσεται θρασὺς, 890  
 τόξοισι κλεινός, δὲ πόνων ἐκ τῶνδ' ἐμὲ  
 λύσει. τοιόνδε χρησμὸν ἡ παλαιγενὴς  
 μήτηρ ἐμοὶ διῆλθε Τιτανὶς Θέμις·  
 ὅπως δὲ χάπῃ, ταῦτα δεῖ μακροῦ λόγου  
 εἰπεῖν, σὺ τ' οὐδὲν ἐκμαθοῦσα κερδανεῖς. 895

ΙΩ.

ἐλελεῦ, ἐλελεῦ·  
 ὑπὸ μ' αὖ σφάκελος καὶ φρενοπληγεῖς  
 μανίαι θάλπουσ', οἴστρου δ' ἄρδεις  
 χρίει μ' ἄπυρος·  
 κραδία δὲ φόβῳ φρένα λακτίζει· 900  
 τροχοδινεῖται δ' ὄμμαθ' ἐλγίδην,  
 ἔξω δὲ δρόμου φέρομαι λύσσης  
 πνεύματι μάργῳ, γλώσσης ἀκρατῆς·  
 θολεροὶ δὲ λόγοι παῖουσ' εἰκη  
 στυγνῆς πρὸς κύμασιν ἄτης. 905

ΧΟ.

ἡ σοφὸς, ἡ σοφὸς [ῆν,] δὲ στρ. α.  
 πρῶτος ἐν γνῶμα τόδ' ἐβάστασε καὶ γλώσση διαμυθολόγησεν,  
 ὡς Τὸ κηδεῖσθαι καθ' ἑαυτὸν ἀριστεύει μακρῶ·  
 καὶ μήτε τῶν πλούτῳ διαθρυπτομένων 910  
 μήτε τῶν γέννᾳ μεγαλυνομένων  
 ὄντα χερνήταν ἐραστεύσαι γάμων.  
 μήποτε, μήποτε μ', ὦ ἀντ. α.

\*πότνιαι Μοῖραι λεχέων Διὸς εὐνάτεραι· ἴδοισθε πέλουσαν.

μηδὲ πλαθεῖην γαμέτῃ τινὶ τῶν ἐξ οὐρανοῦ· 915  
 ταρβῶ γὰρ ἀστεργάνορα παρθενίαν  
 εἰσρῶσ' Ἰοῦς μέγα δαπτομέναν  
 δυσπλάνους Ἦρας ἀλατείαις πόνων. 919  
 ἐμοὶ δὲ γ' ὅτε μὲν ὁμαλὸς ὁ γάμος, στρ. β'.  
 ἀφοβος, οὐδὲ δέδια· μηδὲ τοῦ με  
 κραισσόνων θεῶν ἔρωας

	προσδράκοι ὅμμ' ἀφικτον. ἀπόλεμος ὅδε γ' ὁ πόλεμος, ἀπορα πόριμος· οὐδ' ἔχω τίς ἂν γενοίμαν· τὰν Διὸς γὰρ οὐχ ὁρῶ μῆτιν ὅπα φύγοιμ' ἄν.	ἀντ. β'.	925
ΠΡ	ἦ μὴν ἔτι Ζεὺς, καίπερ αὐθάδη φρονῶν, ἔσται ταπεινός, οἷον ἐξαρτύεται γάμον γαμείν, δε αὐτὸν ἐκ τυραννίδος θρόνων τ' αἰστον ἐκβαλεῖ· πατὴρ δ' ἀρὰ Κρόνου τότ' ἤδη παντελῶς κρανθήσεται, ἦν ἐκπίπνων ἡρᾶτο δηναίων θρόνων. τοιῶνδε μόχθων ἐκτροπὴν οὐδεὶς θεῶν δύναιτ' ἂν αὐτῷ πλήν ἐμοῦ δεῖξαι σαφῶς· ἐγὼ τὰδ' οἶδα, χεῖρ τρόπῳ. πρὸς ταῦτά νυν θαρσῶν καθήσθω τοῖς πεδαρσίοις κτύποις πιστὸς, τινάσσων τ' ἐν χεροῖν πύρπνουν βέλος· οὐδὲν γὰρ αὐτῷ ταῦτ' ἐπαρκέσει τὸ μὴ οὐ πεσεῖν ἀτίμως πτώματ' οὐκ ἀνασχετά· τοῖον παλαιστὴν νῦν παρασκευάζεται ἐπ' αὐτὸς αὐτῷ, δυσμαχώτατον τέρας· δε δὴ κεραυνοῦ κρείσσων' εὐρήσει φλόγα, βροντῆς θ' ὑπερβάλλοντα καρτερὸν κτύπον· θαλασσίαν τε γῆς τινάκτειραν νόσον, τρίαιναν, αἰχμὴν τὴν Ποσειδῶνος, σκεδᾶ πταίσας δὲ τῷδε πρὸς κακῷ μαθήσεται ἄσον τό τ' ἀρχειν καὶ τὸ δουλεῖν δίχα. σύ θην ἂ χρεῖζεις, ταῦτ' ἐπιγλωσσᾷ Διός. ἄπερ τελείται, πρὸς δ' ἂ βούλομαι, λέγω. καὶ προσδοκᾶν χρὴ δεσπόμεν Ζηνός τινα ; καὶ τῶνδ' ἔξει δυσλοφωτέρους πόνους. πῶς δ' οὐχὶ ταρβείς τοιάδ' ἐκρίπτων ἔπη ; τί δ' ἂν φοβοίμην, ᾧ θανεῖν οὐ μόρσιμον ; ἀλλ' ἄθλον ἂν σοι τοῦδ' ἔτ' ἀλγίῳ πόροι· ὁ δ' ὅν ποιεῖτω· πάντα προσδοκῆτά μοι.		930 935 940 945 950 955

- ΧΟ. οἱ προσκυνοῦντες τὴν Ἀδράστειαν σοφοί.  
 ΠΡ. σέβου, προσεύχου, θάπτει τὸν κρατοῦντ' αἰεῖ·  
 ἐμοὶ δ' ἔλασσον Ζηνὸς ἢ μηδὲν μέλαι.  
 δράτω, κρατεῖτω τόνδε τὸν βραχὺν χρόνον 960  
 ὅπως θέλει· δαρὸν γὰρ οὐκ ἄρξει θεοῖς.  
 ἀλλ' εἰσὼρῶ γὰρ τόνδε τὸν Διὸς τρόχιν,  
 τὸν τοῦ τυράννου τοῦ νέου διάκονον·  
 πάντως τι καινὸν ἀγγελῶν ἐλήλυθεν

## ΕΡΜΗΣ.

- σὲ τὸν σοφιστὴν τὸν πικρῶς ὑπέρπικρον, 965  
 τὸν ἑξαμαρτόντ' εἰς θεοὺς ἐφημέροις  
 πορόντα τιμὰς, τὸν πυρὸς κλέπτῃν λέγω·  
 Πατὴρ ἄνωγέ σ' οὐστυνας κομπαῖς γάμου  
 αὐδᾶν, πρὸς ὧν τ' ἐκείνος ἐκπίπτει κράτους·  
 καὶ ταῦτα μέντοι μηδὲν αἰνικτηρίως 970  
 ἀλλ' αὐθ' ἕκαστ' ἐκφράξε' μηδέ μοι διπλᾶς  
 ὁδοὺς, Προμηθεῦ, προσβάλλης· ὁρᾷς δ' ὅτι  
 Ζεὺς τοῖς τοιοῦτοις οὐχὶ μαλθακίζεται.  
 ΠΡ. σεμνόστομός γε καὶ φρονήματος πλείως  
 ὁ μῦθος ἐστίν, ὡς θεῶν ὑπηρέτου. 975  
 νέον νέοι κρατεῖτε, καὶ δοκεῖτε δὴ  
 ναῖειν ἀπενθή πέργαμ'· οὐκ ἐκ τῶνδ' ἐγὼ  
 δισσοὺς τυράννους ἐκπεσόντας ἥσθόμην ;  
 τρίτον δὲ τὸν νῦν κοιρανοῦντ' ἐπόψομαι  
 αἰσχίστα καὶ τάχιστα. μή τί σοι δοκῶ 980  
 ταρβεῖν ὑποπτήσσαν τε τοὺς νέους θεοὺς ;  
 πολλοῦ γε καὶ τοῦ παντὸς ἑλλείπω. σὺ δὲ  
 κέλευθον ἥνπερ ἦλθες ἐγκόνοι πάλιν·  
 πύσει γὰρ οὐδὲν ὧν ἀνιστορεῖς ἐμέ.  
 ΕΡ. τοιοῖσδε μέντοι καὶ πρὶν αὐθαδίσμασιν 985  
 ἐς τάσδε σαυτὸν πημονὰς κατούρισας.  
 ΠΡ. τῆς σῆς λατρείας τὴν ἐμὴν δυσπραξίαν,



- σαφῶς ἐπίστασ', οὐκ ἂν ἀλλάξαιμ' ἐγώ.  
 ΕΡ. κρείσσον γάρ, οἶμαι, τῇδε λατρεῖναι πέτρα  
 ἢ πατρὶ φῦναι Ζηνὶ πιστὸν ἄγγελον. 990  
 ΠΡ. οὕτως ὑβρίζειν τοὺς ὑβρίζοντας χρεών.  
 ΕΡ. χλιδᾶν ἔοικας τοῖς παροῦσι πράγμασι.  
 ΠΡ. χλιδῶ; χλιδῶντας ᾤδε τοὺς ἔμοὺς ἐγὼ  
 ἐχθροὺς ἴδοιμι· καὶ σὲ δ' ἐν τούτοις λέγω.  
 ΕΡ. ἡ κάμὲ γάρ τι ξυμφοραῖς ἐπαιτιᾷ; 995  
 ΠΡ. ἀπλῶ λόγῳ τοὺς πάντας ἐχθαίρω θεοὺς,  
 ὅσοι παθόντες εὐ κακοῦσί μ' ἐκδίκως.  
 ΕΡ. κλύω σ' ἐγὼ μεμνηνὸτ' οὐ σμικρὰν νόσον.  
 ΠΡ. νοσοῖμ' ἂν, εἰ νόσημα τοὺς ἐχθροὺς στυγαῖν.  
 ΕΡ. εἷης φορητὸς οὐκ ἂν, εἰ πρᾶσσοις καλῶς. 1000  
 ΠΡ. ὦμοι. ΕΡ. τόδε Ζεὺς τοῦπος οὐκ ἐπίσταται.  
 ΠΡ. ἀλλ' ἐκδιδάσκει πάνθ' ὁ γηράσκων χρόνος.  
 ΕΡ. καὶ μὴν σὺ γ' οὕτω σωφρονεῖν ἐπίστασαι.  
 ΠΡ. σέ γάρ προσηϋδων οὐκ ἂν, ὄνθ' ὑπηρέτην.  
 ΕΡ. ἔρεῖν ἔοικας οὐδὲν ὦν χρῆζει πατὴρ. 1005  
 ΠΡ. καὶ μὴν ὀφείλων γ' ἂν τίνοιμ' αὐτῷ χάριν.  
 ΕΡ. ἐκερτόμησας δῆθεν ὥς παιδ' ὄντα με.  
 ΠΡ. οὐ γὰρ σὺ παῖς τε κἄτι· τοῦδ' ἀνούστερος,  
 εἰ προσδοκᾷς ἐμοῦ τι πεύσεσθαι πάρα;  
 οὐκ ἔστιν αἰκισμ' οὐδὲ μηχανήμ' ὅτῳ 1010  
 προτρέψεται με Ζεὺς γεγωνῆσαι τάδε,  
 πρὶν ἂν χαλασθῇ δεσμὰ λυμαντήρια.  
 πρὸς ταῦτα ριπτέσθω μὲν αἰθαλοῦσσα φλόξ,  
 λευκοπτέρῳ δὲ νιφάδι καὶ βροντήμασι  
 χθονίοις κυκάτω πάντα καὶ ταρασσέτω· 1015  
 γνάμψει γὰρ οὐδὲν τῶνδέ μ', ὥστε καὶ φράσαι  
 πρὸς οὐ χρεῶν νιν ἐκπεσεῖν τυραννίδος.  
 ΕΡ. ὅρα νυν εἰ σοὶ ταῦτ' ἄρωγὰ φαίνεται.  
 ΠΡ. ὥπται πάλαι δὴ καὶ βεβούλευτα τάδε.  
 ΕΡ. τόλμησον, ὦ μάταιε, τόλμησόν ποτε 1020  
 πρὸς τὰς παρούσας πημονὰς ὀρθῶς φρονεῖν.

- ΠΡ. ὀχλείς μάτην με κύμ' ὅπως παρηγορῶν.  
 εἰσελθέτω σε μήποθ' ὥς ἐγὼ Διὸς  
 γνώμην φοβηθεὶς θηλύνους γενήσομαι,  
 καὶ λιπαρήσω τὸν μέγα στυγούμενον 1025  
 γυναικομίμοις ὑπτιάσμασιν χερῶν  
 λύσαι με δεσμῶν τῶνδε· τοῦ παντὸς δέω.
- ΕΡ. λέγων ἔοικα πολλὰ καὶ μάτην ἐρεῖν·  
 τέγγει γὰρ οὐδὲν οὐδὲ μαλθάσσει κέαρ  
 λιταῖς. δακῶν δὲ στόμιον ὥς νεοζυγῆς 1030  
 πῶλος βιάζει καὶ πρὸς ἡνίας μάχει.  
 ἀτὰρ σφοδρύνει γ' ἄσθενει σοφίσματι·  
 αὐθαδία γὰρ τῷ φρονούντι μὴ καλῶς  
 αὐτὴ καθ' αὐτὴν οὐδενὸς μείον σθένει.  
 σκέψαι δ', ἐὰν μὴ τοῖς ἐμοῖς πεισθῆς λόγοις, 1035  
 οἷός σε χειμῶν καὶ κακῶν τρικυμία  
 ἔπεισ' ἄφυκτος· πρῶτα μὲν γὰρ ὀκρίδα  
 φάραγγα βροντῇ καὶ κεραυνίᾳ φλογὶ  
 Πατὴρ σπαράξει τήνδε, καὶ κρύψει δέμας  
 τὸ σὸν, πετραία δ' ἀγκάλῃ σε βαστάσει. 1040  
 μακρὸν δὲ μῆκος ἐκτελευτήσας χρόνου  
 ἄψορρον ἦξεις ἐς φάος· Διὸς δέ τοι  
 πτηνὸς κύων, δαφοινὸς αἰετὸς, λάβρως  
 διαρταμήσει σώματος μέγα ῥάκος,  
 ἀκλήτος ἔρπων δαιταλεὺς πανήμερος, 1045  
 κελαινόβρωτον δ' ἤπαρ ἐκθοινήσεται.  
 τοιοῦδε μόχθου τέρμα μὴ τι προσδόκα,  
 πρὶν ἂν θεῶν τις διάδοχος τῶν σῶν πόνων  
 φανῇ, θελήσῃ τ' εἰς ἀναύγητον μολεῖν  
 "Αἰδην, κνεφαῖά τ' ἀμφὶ Ταρτάρου βάθῃ. 1050  
 πρὸς ταῦτα βούλευ'· ὥς ὅδ' οὐ πεπλασμένος  
 ὁ κόμπος, ἀλλὰ καὶ λῖαν εἰρημένος·  
 ψευδηγορεῖν γὰρ οὐκ ἐπίσταται στόμα  
 τὸ Δίον, ἀλλὰ πᾶν ἔπος τελεῖ. σὺ δὲ  
 πάπταινε καὶ φρόντιζε, μὴδ' αὐθαδῶαν 1055

- εὐβουλίας ἀμείνον' ἡγήσῃ ποτέ.  
 XO. ἡμῖν μὲν Ἑρμῆς οὐκ ἄκαιρα φαίνεται  
 λέγαν· ἄνωγε γάρ σε τὴν αἰθαδίαν  
 μεθέντ' ἐρευνᾶν τὴν σοφὴν εὐβουλίαν.  
 πιθοῦ· σοφῷ γὰρ αἰσχροὺς ἐξαμαρτάναν. 1060
- ΠΡ. αἰδοῖτοί μοι τάσδ' ἀγγελίας  
 ὅδ' ἐβόηξεν· πάσχαν δὲ κακῶς  
 ἐχθρὸν ὑπ' ἐχθρῶν οὐδὲν ἀεκές.  
 πρὸς ταῦτ' ἐπ' ἐμοὶ ῥιπτίσθω μὲν  
 πυρὸς ἀμφήκης βόστρυχος, αἰθέρ δ'  
 ἐρεθίσθω βροντῇ σφακέλῃ τ'  
 ἀγρίων ἀνέμων· χθόνα δ' ἐκ πυθμένων  
 αἰταῖς ῥίξαι πνεῦμα κραδαίνοι,  
 κύμα δὲ πόντου τραχεῖ ῥοθίῳ  
 ξυγχάσσειεν τῶν τ' οὐρανίων 1070  
 ἄστρον διόδους· ἐς τε κελαινὸν  
 Τάρταρον ἄρδην ῥίψει δέμας  
 τοῖμδ' ἀνάγκης στερραῖς δίναις  
 πάντως ἐμὶ γ' οὐ θανατώσει.
- ΕΡ. τοιάδε μέντοι τῶν φρενοπλήκτων 1075  
 βουλευμάτων' ἔπη τ' ἐστὶν ἀκοῦσαι.  
 τί γὰρ ἑλλείπει μὴ παραπαλεῖν  
 † ἢ τοῦδε τύχῃ, τί χαλᾷ μανίων;  
 ἄλλ' οὖν ἡμεῖς γ' αἰ πημοσύναις  
 ξυγκάμνουσαι ταῖς τοῦδε τόπων 1080  
 μετὰ ποι χωρεῖτ' ἐκ τῶνδε θοῶς,  
 μὴ φρένας ὑμῶν ἡλιθιώσῃ  
 βροντῆς μύκημ' ἀτέραμνον.
- XO ἄλλο τι φώνει καὶ παραμυθοῦ μ'  
 ὅτι καὶ πείσεις· οὐ γὰρ δὴ που 1085  
 τοῦτό γε τλητὸν παρέρυρας ἔπος.  
 πῶς με κελεύεις κακότητ' ἄσκειν;  
 μετὰ τοῦδ' ὅτι χρή πάσχαν ἐθέλω·  
 τοὺς προδότας γὰρ μισεῖν ἔμαθον.

# Prometheus Vincetus.

33

	κούκ ἔστι νόσος	1090
EP.	τῆσδ' ἦντιν' ἀπέπτυσα μᾶλλον. ἀλλ' οὖν μέμνησθ' ἀγῶ προλέγω· μηδὲ πρὸς ἄτης θηραθείσαι μέμψησθε τύχην, μηδέ ποτ' εἴπηθ' ὥς Ζεὺς ὑμᾶς εἰς ἀπρόοπτον	1095
	πῇμ' εἰσέβαλεν· μὴ δῆτ', αὐταὶ δ' ὑμᾶς αὐτάς· εἰδυῖαι γὰρ κούκ εξαίφνης οὐδὲ λαθραίως εἰς ἀπέραντον δίκτυον ἄτης	
	ἐμπλεχθήσεσθ' ὑπ' ἀνοίας.	1100
HP.	καὶ μὴν ἔργῳ κούκ ἔτι μύθος χθὼν σεσάλευται· βρυχία δ' ἤχῳ παραμυκᾶται βροντῆς, ἑλικες δ' ἐκλάμπουσι στεροπῆς ἱάπυροι, στρόμβοι δὲ κόνιν	1105
	εἰλίσσουσι· σκιρτᾷ δ' ἀνέμων πνεύματα πάντων εἰς ἄλληλα στάσιν ἀντίπνουν ἀποδεικνύμενα· ξυντετάρακται δ' αἰθέρ πόντῳ.	
	τοιάδ' ἐπ' ἑμοὶ ῥιπὴ Διόθεν	1110
	τεύχουσα φόβον στείχει φανερώς. ὦ μητρὸς ἐμῆς σέβας, ὦ πάντων αἰθέρ κοινὸν φάος εἰλίσσων, ἔσορᾷς μ' ὥς ἐκδικα πάσχω;	



## NOTES.

2. **Σκύθην.** Aeschylus departs here from the common tradition which represented Prometheus as chained to a rock in the Caucasus. Scythia in the geography of that time was a very wide term, including all the north from the Pontus to the ocean.

**ἄβατον.** It is uncertain whether Aeschylus wrote ἄβ. or ἄβροτον. The sense is much the same in either case.

3. **Ἥφαιστε,** etc. A very common arrangement of the words in addresses. Cf. *Il.* i. 282 Ἀρτεῖδῃ, σὺ δὲ παῦε τέον μένος. *Soph. O. R.* 507 Ἀντιγόνη σὺ δ' ἐνθάδε φύλασσε πατέρα τόνδε.

10. **ὥς ἄν.** ἄν is added to the final conjunctions ὥς, ὅπως (not to ἵνα in a final sense) when it is pretty obvious that the purpose will be fulfilled. It occurs most commonly after imperatives. *Soph. Elect.* 1495 χώρει δ' ἐνθαπερ κατέκτανες πατέρα τὸν ἄμυν ὥς ἄν ἐν ταύτῳ θάνῃς (Orestes is speaking to Aegisthus, who is in his power).

12. **σφῶν μὲν...ἐγὼ δέ.** Hephaestus contrasts the position of Kratos and Bia with his own. They have just finished their part in a (to him) hateful task, his is just beginning.

13. **κούδεν ἔμποδών.** Nothing more stands in your path, i.e., you are free of your task, can leave it behind you.

17. **ἔξωρ.** εὐωπιάζειν, a better known word in this sense (ἔξωρ. only occurs here) is read here by some editors.

21. **ἴν' οὖτε,** etc. Zeugma. Cf. *Soph. El.* 435 Ἄλλ' ἢ προαΐσω ἢ βαθυσκάφει κόνει κρύψω νιν. For the position of τις with the latter of the substantives only, cf. *Soph. O. R.* 817 ὃν μὴ ξένων ἔξῃσι μὴδ' ἄστων τιμὴ δόμοις δέχεσθαι.

38. **δοτις,** as frequently with a definite antecedent, in a causal sense. The use is, speaking strictly, appositional, 'being a (kind of) person who.'

## 36 Aeschyli Prometheus Vincetus.

39. τοι. The gnomic use, as it is called, to point a pithy or sententious saying, 'Remember.'

δεινόν, 'wondrous potency is in kindred blood and long fellowship.' Cf. Soph. *El.* 770 δεινὸν τὸ τίκτειν ἐστίν.

41. δαμαίνεις alludes to δεινόν before.

43. θρηνηῖσθαι. Very probably the middle voice. Aeschylus uses rare middles, e.g., στενομαί *S. c. Th.* 866, P. 62, ἀξιοῦμαι *Eum.* 403.

44. μηδέν. May be due to attraction from the imperative. But it would seem that the use of οὐ or μή after the article was optional and regulated by euphony and metrical exigencies. If this is so, it is a survival from the time when the two negatives were identical in meaning and had not been specialized to their distinct functions of negating the one a fact, the other a conception. It is very difficult, for example, to see any difference between the use of οὐδέν and μηδέν in *στ' οὐδέν ὦν τοῦ μηδέν ἀντίστοιχης ὕπερ*, Soph. *Aj.* 1231. Mr. Jebb's theory in note on that passage seems hardly supported by facts.

45. χειρωναξία. One of the many Ionic words in Attic tragedy. The language of tragedy to a very great extent represents the Ionic spoken in Attica before it developed into what is known as the Attic dialect. The Attic for χ. is τέχνη. See 'New Phrynichus,' p. 3 fol.

46. ὥς in expressions of this kind implies that what follows is a supposition, not a fact. 'Supposing we speak in simple terms, 'put plainly.' So frequently with participles.

49. 'All offices have their burdens save the sovereignty of heaven.' The sense is explained by the next line. θεοῖσι after κοιφανεῖν, so ἀρχεῖν has dat. *infra*, 961.

51. τοισδε. I know it (have learnt the truth of what you say) by my present work.

54. καὶ δῆ. I am doing my duty. I am not shirking. Here are all my implements ready. Zeus may see them. So Soph. *Aj.* καὶ δὴ κομίζει προσπόλων δδ' ἐγγύθεν, i.e., he is coming; one of the attendants is close here bringing him.

57. 'Even as you bid (δῆ) this work is being done: no idling here.' μαράω not 'to delay,' but what is strictly applicable to the worker is applied to the work, which is said not 'to idle.'

59. **δεινός** followed by infinitive, combines the two notions of cleverness and a strong (bad) tendency. Compare our word 'terrible' in 'terribly apt to,' 'terrible fellows to,' etc. Dem. *Meid.* *δεινὸς εἰσι φθείρεσθαι πρὸς τοὺς πλουσίους* quoted by Jebb on Soph. *Aj.* 140, so also *αἱ εὐπραξίαι δεινὰ συγκρύνει τὰ δνείδη*. 'His wit will (ever) find a way where no way is.'—S.

62. **σοφιστής**, 'in cleverness.'

63. That is, my work is so well done that only he who suffers by it can find fault with it.

64. **αἰθέδη**. Compare the Homeric expressions *νηλὴς χαλκός*, *λῆας ἀναιδής*, etc.

67. **σέ**. The pronoun is expressed not for the purpose of distinguishing the person, but to emphasize the whole expression. 'Ah! again thou'rt shrinking,' etc.

68. **ὅπως**, elliptical for *ὅρα ὅπως*. *Vide ne*.

73. **ἦ μήν**. 'I tell thee I will,' etc., very strong affirmation, commonly used to introduce the terms of a solemn oath after *δμνυμι*, etc.

75. **καὶ δῆ**. 'There.'

76. **διατόρους** either active 'galling,' or passive 'pierced,' i.e., fitted with eyes to fasten them to the rock. Prometheus is represented as fastened to the rock by means of chains round his arms, a wedge through his chest and fetters on the ankles and perhaps above the knees as well, compare *σκέλη*, v. 74, with *πέδας*, v. 76.

85, 6. Play on the name *Προμηθεύς*, 'Forethought,'—'wrongly do the gods call thee Forethought: for thou needst one to think long before thou,' etc. For similar plays cf. Aesch. *Ag.* 681 fol., 1080, *S. c. Th.* 658, 829, Eur. *Phoen.* 636, Hom. *Odys.* i. 59. For the construction *δεῖ τινα τινος* compare Eur. *Hec.* 1021 *πάντα πράξας ὧν σε δεῖ*. It is not uncommon in Euripides, but not found elsewhere in Aeschylus.

87. **τέχνης**. 'Handywork.'

99. **πῇ**. The interrogative depends on the idea of 'asking' implied in *πῆμα στεναχῶ*.

101. **καίτοι**. Prometheus recalls himself from the weakness into which his agony has just betrayed him. The student will notice here and elsewhere (especially v. 127) the wonder-



ful skill and propriety with which Aeschylus depicts the physical agony and horror which now and again flashes through the fierce determination of the Titan.

105. ἀνάγκη. That is, the power which will one day overcome Zeus.

106. Compare v. 205. It is pain to him to speak of his sufferings, but indignation will not let him be silent.

109. ναρθήκοπλήρων. The tragedians use these verbal adjectives (especially when compounded) in a neuter sense, neither passive nor active. Here it simply denotes an attendant circumstance of the theft. So ἀδαμαντόδετα λύμαι, 'outrage connected with (in the way of) steel-binding.' 406. δακρυσίστακτον ῥέος, 'a stream in which tears trickle.' 879. θηλυκτόνῳ νυκτιφρουρήτῳ θράσει, 'boldness connected with female slaying and with watching by night' = the bold hands of women-murderers in the watches of the night.

θηρώμαι, like φεύγω, 'I am an exile,' 'I am he who caught.'

113. πεπασσαλευμένος. The best ms. has πασσαλευμένος and another ὑπ. δεσμοῖσι πεπασσ. Conjectural readings are προσπεπαρμένος, προσσελούμενος and πασσαλευτὸς ὢν.

116. θεόσυνος. Tragic for θεῖος. The tragedians prefer compound descriptive words to simple ones, that is, they prefer descriptive words with significant suffixes, adding life and picturesqueness to the description. So χρυσήλατος for χρυσέος, etc. Metrical reasons however had probably something to do with the preference.

κεκραμένη, i.e., of beings who partake of both natures. 'Of god or man or intermediate kind.' S.

129. πετερίων, of the car or cars. Sea nymphs would not be represented with wings.

τάξις. 'Troop.' Military metaphor.

ἀμύλλαις. In this word as in Latin *certare*, *certatim*, etc., the idea of 'rivalry' is often quite subordinate to that of 'eagerness' and 'effort' implied in rivalry.

137. ἀπέδυλος. 'Unsandalled,' a proverbial expression of haste. Cf. Theocritus 24. 36 ἄνστα μηδὲ πόδεσσι τείοις ὕπο σάνδαλα θείης.

όχρῳ. Cf. 288 κραιπνόντων θάκον.

**σύνθη.** The omission of the syllabic augment is not uncommon in choruses and in messengers' narratives.

157. τὰ πρὶν δέ, etc. 'The great ones of old he is bringing to nought.' πελ. = Cronos and the Titans.

158. εἰ...ἦκεν. One of the ways in Greek of expressing a desire for what is impossible. So we say, 'If only I had done so and so.' ὥς with imperfect indicative of a purpose now impossible of fulfilment.

163. νῦν δέ. 'As it is,' denotes, as often, the really existing state of things as opposed to what might have been.

164. πέπονθα, literally, 'I am in the position of having had inflicted on me things for my foes to exult over,' 'I am made to furnish my foes the joy of scorn.'

166. θυῶ. Proleptic, 'who is so hard-hearted (as to be one) to whom,' etc.

174. ἡ μὲν. Cf. v. 74. 'I swear to thee.'

178. ἀποσουλᾶται. 'He is to be stripped,' protracted present more vivid than the future, the action being regarded as already in train, and so certain of accomplishment. Cf. 969. συλᾶν in active takes accusative of person and thing, hence accusative of thing in passive.

190. πᾶ. Cf. 99, 'what land thou must reach to find the goal of thy troubles.'

194. παρ' ἑαυτῷ. 'In his own keeping,' that is, his will is his standard of right and wrong. Compare χειροδίκαι used of the men of the iron age by Hesiod. Eur. *Suppl.* 431. speaking of monarchic government (τυραννίς) κρατεῖ δ' εἰς τὸν νόμον κεκτημένος αὐτὸς παρ' αὐτῷ.

197. ταύτῃ, adverb, 'thus,' as described 175 fol.

202. ἐπὶ. With dative denotes close connection. Cf. ἐπ' αὐτοφωρῷ λαμβάνειν 'To catch in the act.'

204. εἰ, etc. 'If it harm thee not to tell it,' subject to βλ. is τὸ διδάσκειν. λόγῳ 'in the telling.'

205. καὶ λέγειν. 'To speak of,' as well as to be silent about them.

208. οἱ μὲν...οἱ δέ. Constructio ad sensum. Quarrelling persons are implied in στάσις τ', etc. Cf. Eur. *Bacch.* 1131 ἦρ δὲ πᾶσ' ὁμοῦ βοή, ὁ μὲν στενάξων, etc.

## 40 Aeschyli Prometheus Vinctus.

210. δῆθεν. Here = simply 'to wit,' without its usual ironical implication. So Eur. *Ion*. 831 Ἰων ἰόντι δῆθεν εἶσι συνήρτετο.

218. Γαῖα. It seems uncertain whether Aeschylus means to identify Themis with Gaea. In *Eum.* 2. he calls Themis daughter of Gaea. In that case *μία* applies to Gaea only. But the singular verb looks as if he meant here to identify them.

ὀνομάτων. Descriptive genitive.

220. ὥς. 'That sovereignty should not go by strength or bold violence, but fall to those who excelled in craft.' The construction is a little irregular. δόλω τοὺς ὕ. seems to = τοὺς δ. ὕπ., and a subject to κρατεῖν with the two adverb phrases has to be supplied from the latter part of the sentence. The other translation, 'that those who gained the upper hand must rule not by,' etc., is not satisfactory.

χρεῖη, optative of *χρή*, which is etymologically a substantive used in indicative (like *ἀνάγκη*) without *ἔστί*; subjunctive *χρή* = *χρή* ᾗ, infinitive *χρήναι* = *χρή εἶναι*, participle *χρεών* = *χρή ὄν* (cf. *νάος*, *νηός*, and *νεός*).

224. τῶν παρεστ. 'Of the courses then possible,' literally, 'of the things present' or 'as they were.' Cf. *Ag.* 1053 τὰ λῶστα τῶν παρεστώτων λέγει.

237. νέμει. Historic present.

240. ἀιστώσας is of course subordinate to *ἐχρηζεν*.

244. τοῦ μή. A very common mixture of two constructions after expressions of prevention, etc. (1) τοῦ μολεῖν 'from going,' (2) μή μολεῖν 'so as not to go,' repeating the negative notion of the governing verb.

242. τοῖσιν. Homeric use of *ὁ*, *ἡ*, *τό*, as demonstrative pronoun. So τῷ lower down.

245. τῷ, adv. 'For this mark you (ταί).'

247. προθέμενος. *θεμ. ἐν οἴκῳ* = 'setting down' or 'classing under the head of pity,' that is, 'regarding as proper objects of pity.' *προ.* 'beforehand,' implies the spontaneousness of the sympathy, it preceded any merit or claim on the part of the objects of it. *προ.* almost = Lat. *ultra*. 'Generously I bestowed my pity on mortals.' τούτου sc. τοῦ ἐν οἴκῳ τίθεσθαι.

249. ἄρρυσθ. 'I am reduced to order,' metaphor from shaping words to certain rhythm. So *Persae* 743 (of Xerxes trying to control the sea) καὶ πόρον μετερρύθμισε.

252. ἔχρηξον ἄν. I should be wishing (if it were any use wishing) that I had never seen this, etc. 'I could wish I ne'er had seen this sight, and seeing it fills my heart with woe.'

254. καὶ μὴν, assents, *et sane*. 'Tis true to *friends*,' etc. φῖλοι are opposed to Zeus.

255. μή πον; a hesitating question implying rather fear of an affirmative, than expectation (as usual with μή;) of a negative answer. The Chorus fear that Prometheus must be concealing some other offence which would account for his fearful punishment. So in English we might say, 'I suppose you have not done anything worse than you have told me?' when we think that something worse has been done, but do not choose to imply directly what we think by the form of the question.

256. μή. Cf. 244.

261. καί. What! καί has the force it has before interrogative words τίς, ποῦ, etc., implying incredulity.

268. οὔτε...τε, 'is not only no pleasure to me but pain to thee.'

271. πόδα. The proverb alluded to seems to have been 'to keep one's foot out of the mud.' *Choeph.* 684 ἔξω κομίζειν ὀλεθρίου πηλοῦ πόδα.

275. ἠρόμεν, 'gained.'

276. οὐ μὴν τι introduces a correction of the preceding statement, guards against a wrong inference that might be drawn from it. So οὐ μὴν ἀλλά.

283. ταῦτα, adv. 'Tis thus, remember (ταί).'

284. πρὸς ἅλλ. 'To each in turn.' ἅλλοτ' ἅλλ. is regarded as one whole word. So αὐτὸς αὐτοῦ, αὐτῷ, etc. Cf. 781, 942 ἐπ' αὐτὸς αὐτῷ. *Soph. Aj.* 1132 τοὺς γ' αὐτὸς αὐτοῦ πολεμῶν.

293. διαμεψάμενος. ἀμείβειν in active and middle is used of travelling in the sense either of quitting or reaching a place, that is, giving or taking one place in exchange for another. διαμεΐναι Ἀσίαν Εὐρώπῃς = to quit Europe for Asia, i.e., take Asia in exchange for Europe. διὰ adds the notion of com-

pleteness. So *διαμ. τέρμα*=having reached completely the end of a journey. By an extension of this use, the word is used with *δδόν* and similar words in the sense simply of traversing. Compare the use of *mulo* in Latin.

300. *νέμμαιμ* is not conditional, for then it would require *άν*, but indirect deliberative. If it were direct it would be the subjunctive; e.g., *τί λέγω*; direct, may become, when stated indirectly, *οὐκ ἔσθ' ὅ,τι λέξαιμ*. The construction is rare, the vivid construction with subj. or fut. indic. being most commonly used. 'The phrase seems to have arisen from the custom of awarding a larger share of the feast, or the prizes taken in war, to the chiefs in heroic times.'—*Paley*. Cf. Genesis xliii. 34; 1 Sam. ix. 22 fol.

306. *καί* emphasizes *σύ*. *δή* expresses contempt. 'So *you* too have come.'

311. *συνασχαλῶν* is the important word here, and accounts for *ή*. 'Have you come to sympathize as well as look?'

323. *πρὸς κέντρα*, etc., variation of the proverbial expression *πρὸς κέντρα λακτίζειν* used, by metaphor from an animal kicking against a goad, of useless resistance that only brings pain on the resister. Ag. 1624 *πρὸς κέντρα μὴ λακτιζε*.

337. *προστριβεται*. 'Is inflicted,' literally 'is rubbed off upon.' Used also in a good sense, *πλούτου τινὰ δόξαν προστριψατο* (*ἐκπώματα*) *τοῖς κεκτημένοις*.

345. *ὀρμώμενον*, sc. *με*. *ὀρμ*. is of course used metaphorically. 'Check not the course of my purpose,' literally 'draw me not back when I am just moving.'

348. *ἔπαινώ*. 'I thank you,' but it is a cold and formal expression of thanks, for *ἔπαινώ* was employed in Attic conversation for 'no, thank you.' Prometheus is ironical throughout his conversation with Oceanus.

349. *ἀπ'αρ* instead of the regular *τὰ δέ*. 'On the one hand,' 'on the other.' 'I am obliged to you...but.'

351. *ἄ τι καί* implies some doubt. 'If so be you *do* desire to toil,' *καί* accentuates *πονεῖν θέλεις*.

355. The connection is: 'I will not draw others into misfortune. No! The thought of my brother's sufferings forbids that.'

356. The mountain that originally suggested the myth of Atlas was probably the Peak of Teneriffe. Later writers place Atlas in Mauritania, see the semi-realistic description by Virgil, *Aen.* iv. 246-251. The earliest tradition represented Atlas merely as guardian of the pillars that divide sky from earth. Hom. *Od.* i. 53. Later mythology represented him as actually supporting the heavens.

Κιλικίων. Because of the volcanic eruptions by which various parts of Asia Minor were disturbed in ancient times. Typhoeus the last born of earth is the personification of the deadly powers of earthquake and volcano.

362. πᾶσιν δς, etc. The mss. reading is πᾶσιν δς ἀνέστη, of which the reading in the text is a correction. Another emendation is πᾶσι δ' ἀνέστη. For this change of construction (introduction of a new principal sentence, instead of continuation of subordinate) cf. 374.

369. φρένας, 'heart,' properly *praecordia*. Cf. *Eum.* 159.

370. σθένος, accusative of part affected by action of verb.

374. δέ, more regularly the construction would have been continued with a participle. Cf. 362. Virgil places Vulcan inside the mount (*Aen.* viii. 416 fol.). But Aeschylus has Typhoeus inside, and places Hephaestus on the top where he 'produces those ringing noises which have frequently attracted the attention of modern observers,' *Paley*. An eruption of Aetna had taken place just before this play was written.

379. ἀπλάτου, a very probable correction of the mss. ἀπλήστου (insatiable) expresses the widespread devastation caused by the eruption, the streams of which cannot be approached. 'With the scorching missiles of his surging, desolating fires.'

382. ἐπιστάσαι, sc. σάξαι. 'As thou knowest how (to save thyself).'

386. νοσοῦσης. ὀργῆς νοσ. seems to be a meaningless phrase. 'In the sense of *anger* ὀργή cannot be said νοσεῖν, since it is in itself a disease; and the sense of *temper* seems too ambiguous to have been used in a sententious verse,' *Paley*. ζεούσης has been suggested. Possibly ψυχῆς should be substituted for ὀργῆς. Cicero has translated the lines, *Tusc.* iii. 31, 'Atqui, Prometheu, te hoc tenere existimo, Mederi potes

## 44 Aeschyli Prometheus Vinctus.

rationem iracundiae,' but it does not throw any decided light on the reading. The anger meant is that of Zeus clearly.

388. σφιδάντα and λχναίνη are medical metaphors. The first apparently has much the same meaning as σφριγᾶω, 'to be full, vigorous, exuberant.' Anger is here represented as a tumor at its height, which must not be reduced (λχν.) too violently, but treated with soothing applications.

389. ἐν τῷ, etc. The position of the article, so as to comprise both infinitives, shows the meaning to be "in being venturesome with due caution," *Paley*. Oceanus says, 'Suppose I approach Zeus with caution: what harm can be done then?' To which Prometheus replies, 'You will lose your labour and be thought a simpleton.' Oceanus rejoins, 'Simplicity is a complaint I do not object to; it is a great advantage to seem simple and be wise.' 'Aye,' says Prometheus, 'but, as it is, I shall get credit for folly in sending you.' μὴ δοκεῖν φρονεῖν according to the regular idiom, e.g., in σὺ φημι, is 'to seem not to be wise.'

396. μὴ γάρ. 'True, for (I fear) lest.' σῆμας, 'over me.' So *Pers.* 695 τὴν ἐμὴν αἰδῶ, 'awe of me.'

405. τᾶς, genitive of loose relation or indefinite connection, regularly used after interjections φεῦ, etc., sporadically in other phrases, e.g., τοῦ κασιγνήτου τί φῆς;

406. δακρυστότακτον. Cf. 109.

411. ἀμέγατρα, etc. 'Thus to our misery (literally, unenviably) Zeus ruling by his own (despotic) laws displays the haughty emblem of his power (or 'temper') to the elder gods.'

ἀμεγ. τάδε, cognate accusative after κρατύνων, 'exercising this unenviable sway.' ἀλχμή, either 'spear' as emblem of victory or, according to an Aeschylean use found elsewhere, 'temper,' 'spirit.' *Ag.* 467.

416. λλάκει, present sense, 'is uttering tones of woe.'

417. δακρυχέαι. A word is wanting here and this is inserted by conjecture, but the mss. vary between στένουσα and στένουσι, and one editor adopting the latter, suggests θ' ἐσπέραι (the western people as opposed to δροσά, etc.) to fill the gap.

μεγαλοσχήμονα, etc., 'mourn for the glories of thee and thy kin, telling of their time-honoured grandeur.' The position of the article shows that *μεγαλ.* and *ἀρχαιουσ.* are predicates.

420. *ἔποικον*, etc. 'Their settled home in Asia.' The phrase = *ἐποικοῦσιν Ἀσίαν*.

422. A verb must be supplied to this sentence from the preceding ones.

424. *μάχας*. An extension of the objective genitive by which it is used after adjectives to define or limit the application of the adjective. Cf. *ἀρσένων παίδων ἀπαις*, 'childless so far as male children are concerned.' The Augustan poets imitated the construction freely.

426. *ἔσχατον*. The bounding stream of ocean would be reached somewhere in this region, NE. of Sea of Azof.

427. *Ἀραβίας* seems to be wrong both metrically and geographically, though Arabia in ancient geography was a very vague term. *Σαρματῶν* and *Ἀρίας* have been suggested, the latter meaning Persia, as, apparently, in *Choeph.* 415. The first syllable might be arbitrarily lengthened in a proper name, or *κάρίας* may be read.

431. *ἐν*, 'armed with.' Like *cum* in Latin, commonly used of accoutrements; so *ἐν τόξοις*, *ἀκοντίοις*, etc.

*ὀδυρπύροις*. Cf. 116.

434. *ἀδαμαντ.* Cf. 109.

437. As this passage stands *σθένος οὐράνιον τε πόλον* seems to be hendiadys for *σθένος οὐρανόλου πόλου*. But that is almost impossible. The simplest emendation seems to be that of Mr. Paley, *ὑπερέχει* in the sense of *ἀνέχει*, 'supports his strength as he groans beneath,' etc.

444. *χλιδῇ*, *αἰθαδίᾳ* and *συννοίᾳ* are all emphatic. 'Think not 'tis pride or selfwill keeps me silent. No! 'tis reflection gnawing at my heart.' He cannot help brooding over the injustice and ingratitude shown to him.

447. Prometheus was the assessor and counsellor of Zeus in the organization of his kingdom. See vv. 224 fol.

453. That is, I do not grudge to mortals my sufferings *καὶ* befriending them.



454. *ἐξηγούμενος*, 'by way of explaining,' always the sense of *ἐξηγεῖσθαι*. Cf. 222.

457. *τὸν μακρὸν χρό.* 'All their weary days,' literally, 'during the long (weary) time they each lived.' For this sense of *μακρός* comp. Soph. *El.* 1335 *τῶν μακρῶν λόγων*.

456. *κλύοντες*. The distinction between physical and mental hearing is not really implied in the words themselves, but in the antithetical use of them.

458. *ἔφυρον*. 'They lived blind and shapeless lives,' literally, 'they mixed all things at random.'

462. *ἦν δ'*. *δέ* here corresponds to *πρῶτα μὲν* introducing the second division of the subject. The third and fourth are introduced by *καὶ μὴν* (467) and *καὶ* (470).

466. *δυσκρίτους*. 'The meaning has been happily explained by Mr. Blakesley on Herod. ii. 4 from the difficulty of distinguishing the true from the apparent or heliacal setting of a star, owing to its obscuration by the sun's rays,' *Paley*.

469. *μνήμης*. The mss. reading is *μνήμην θ'*. If this is retained *τε* must be used, as it frequently is, to couple two expressions of the same thing, for *συνθέσεις* and *μνήμην* are certainly in sense in apposition to one another. But *ἐργάνην* is also in apposition to *μνήμην*, which makes the use of *τε* with the former unlikely and awkward. Further, *θ'* is added in the best ms. by a later hand. It should probably then be rejected. *μνήμην* without it would give a fair sense, with a comma after *ἀπάντων*. 'The universal recording power (literally 'the remembering of all things'), 'the muse-mother worker' (i.e., the working power that produces literature). But *ἐργάνην* seems incomplete without a genitive. Therefore probably the reading of the text is right. 'The handmaid of universal memory, mother of the muses.'

471. *ζεύγλαισι σώμασιν θ'*, i.e., broken in for draught and riding.

472. *διάδοχοι*. 'That they might relieve men of their heaviest labours.' *διάδοχος* properly a successor, one who receives an office vacated by another.

473. *ὕψ' ἔρματ'*. Another use of horses for luxury, or for amusement and display at the games, etc.

494. κλήδονας. Any sounds from which omens could be drawn.

495. ἐνοδίους, omens from objects first met on a journey.

σύμβολος (properly adjective, understanding οἰωνός) is here used as equivalent of σύμβολον, an object which conveys a meaning, a token, here an omen.

497. δέξιοι. The east was the auspicious quarter of the sky, that is, the quarter on the *right* of persons observing the flight of birds for augural purposes, the Greeks always facing north for that purpose.

εὐνύμους τε, irregularly expressed for οἰωνές τε εὐνύμους εἰσιν.

499. A knowledge of all these was necessary for the purpose of taking auspices. Cf. Soph. *Antig.* 998.

501. Prophecy from inspection of the insides of animals, *extispicium*. The favourable appearances are here indicated. 'I expounded (the favourable meaning of) the smooth plump organs, and what colour they should have to find favour with the gods, and the "mottled symmetry" [S] of gall and liver.' The allusion in the last is to certain seams in the liver, the absence of which was a bad omen.

504-507. The τέχνη described in these lines was known as ἐμπυρομαντεία. Inferences were drawn from the form, brightness, and strength of the flame in which the sacrificial parts of the victim were burnt. Compare Soph. *Antig.* 1006; *O.R.* 21, ἐπ' Ἰσμηνοῦ μαντεία σποδῶ, where see Jebb's note. The reference assumed by most editors to the trick practised on Zeus by Prometheus seems entirely out of place here.

ἔξωμμ. and ἐπάργ. are medical metaphors.

519. οὐ ταῦτα. 'It is not the destiny of accomplishing fate, that this should issue thus.' μοῖρα πέπρωται is poetic variation for the impersonal πέπρωται. Cf. Herod i. 91 τὴν πεπρωμένην μοῖραν. It seems best to take κρᾶναι as intransitive. Cf. *Choeph.* 1064 τοῖ δῆτα κραεῖ; πω can scarcely be temporal here, but used to emphasize the negative as in Eur. *Med.* 365 μὴ δοκεῖτέ πω. The chorus has made no mention of time. Their mistake was about the *manner* (ταύτῃ) in which the deliverance would be accomplished. They supposed that he

could deliver himself by the same wisdom which had enabled him to benefit mortals. He replies that it is *ἀνάγκη* (overruling Fate) that is to deliver him.

521. *ᾄδα*. 'Then and then only do I begin to see deliverance.' The present is more descriptive than the future would have been.

522. *τέχνη*, by which the Chorus thought he would work his escape. It was powerless against *ἀνάγκη*, which neither he nor Zeus could alter, and which though it tortured him long would release him at last.

523. *ὀλοκόστροφος*. 'Ανάγκη is represented under the figure of a ship of which the helmsmen (that is, personal executors of this Necessity) are the Parcae and the Erinnyes.

526. *γα*. 'Yes, he cannot escape his destiny.' He has to obey the universal law which ultimately governs all things.

534. *ἐκφυγ*. The guarding of this secret is, as it were, the first step in my escape. Cf. 521 and 178.

550. A word is wanted here to make the line correspond to v. 540.

555. *φω*', etc. See! how thankless your task of love!

558. *ᾄδεται* is inserted by conjecture to fill the gap in the metre and sense.

566. *τὸ διαμφ*. Literally, my present strain and that strain when, etc., has flown to me the reverse (the one of the other). The verb is in the singular because *τε* although it, strictly speaking, introduces another subject to *προέπτα* co-ordinately, is regarded as a subordinate conjunction=*ἥ*. 'The opposite to that I sang when,' etc. Compare the use of *simulac* in Latin.

569. *ῥάται*. Homeric word=*ἐνεκα*.

574. *χαμ*. 'Storm-buffeted,' half literal and half metaphorical.

575. *ποινάς*. The reading of the best ms. Others have *ποιναῖς*. The accusative is in apposition to the sense of *ὀλέκει*, 'art thou perishing to atone for?' Cf. *Ag.* 224 *ἐγλα δ' οὖν θυτήρ γεέσθαι θυγατρὸς...πολέμων ἀρωγάν*, 'to aid the war.' See also v. 632 *infra*.

578. *τις* is almost untranslatable: by adding indefiniteness, it adds mystery and (here) horror. Cf. *Ag.* 55 *τις* 'Ἀπόλλων.

579. Ἄργον. Argus had been killed, but Io in her frenzied state believes that his phantom is still pursuing her, accompanying or identical with the gadfly. In the former case εἰδῶλον... γηγενούς should be taken not in apposition to οἷστρος, but as an incoherent exclamation. It is impossible to say what was represented on the stage here.

587. The hum of the gadfly would be represented behind the scene by some instrument the sound of which was like the pans-pipe, hence the epithet 'wax-fastened.' ὑπὸ qualifies ὀροβεῖ, and expresses the low, subdued, sound of this drowsy strain.

592. τί with ἀμαρτοῦσαν. 'What sin did'st thou find in me that,' etc.

595. οἰστρογλάτῃ. Adj. of οἷστρος. Cf. 116.

605. πῶς δ' οὐ; a regular form of affirmative answer in Greek. 'Yea! I hear.'

610. πῶθεν... σὺ. σὺ is emphatic, 'How comest thou to name?' i.e., 'Who art thou that thou knowest my story?'

618. Ἦρας. A word is wanting in the mss. and is variously supplied by different editors. That in the text seems as probable as any.

621. οἶα. Adverb 'as.'

624. τί μὴ με. The mss. have τί μὴ χρή. The emendation of the text simply supplying με is most likely right, but the ingenious conjecture τί μὴ χαρ, ἥ is very attractive. With the reading of the text παθεῖν must be supplied after χρή.

632. δύνῃ. Cf. 575.

639. ἀρκῶ is used personally in the same sense as the impersonal ἀρκεῖ. 'I suffice,' etc. = 'It is sufficient for me to have declared to thee only so much.' σοι is slightly emphasized. 'I have told the story of my offence to others. I need not repeat it to you.'

647. ὧν=ἥ ἃ ἐμοὶ γλυκύ ἐστὶ σε προκήδεσθαι μου. ἃ being cognate accusative after προκηδ. But there is a good deal to be said for the ms. ὧς, to be understood as=ἥ to which the use of *wie* for *als* by good German writers would afford a parallel. In one passage of Demosthenes and two of Lysias the mss. give ὧς similarly used, though editors have emended the passages. μασσόνως ἥ μοι is another conjecture.

649. μήπω γε. 'Nay! not yet.' Cf. *S. c. Th.* 71.

654. πάντως. 'On every ground, but specially because.' *κασιγνήταις* sc. *οἷσιν*. Compare Hesiod. *Theog.* 337 *Τηθύς δ' Ὀκεανῷ ποταμοῦς* (of which Inachus, father of Io, was one) *τέκε διμήντας*.

656. οἷσσεσθαι. 'To win a (sympathetic) tear,' metaphor from winning (*φέρεσθαι*) prizes, etc.

657. ἀξίαν, etc. 'Is well-spent trouble,' literally, 'has trouble just equivalent (and no more) to the gain.' So, conversely, *ἄξιος* with a similar ellipse (*τιμῆς* or equivalent) is used of things that are fully equivalent to their price, so, 'cheap.' The literal meaning of *ἄξιος* (from *ἀγειν* 'to draw down a scale') is counterbalancing. For the use of *ἄξιος* of a minimum equivalent cf. the use of *τοσούτους* 'only so much' = 'so little.'

661. χαμῶνα. By the common idiom in Greek the subjects of the subordinate clause are included as objects in the principal.

663. πωλεμέναι. Ionic form for *οὔμεναι*.

679. αἰολοστόμοις is subordinate in sense to the other two adjectives and gives the reason for them. They were vague and obscure because they were couched in language of shifting hues.

684. ἀφερον. 'Consecrated animals which were allowed to wander at liberty and exempt from all work were called *ἀφετα*, *ἀνετα* or *ἀνειμένα*.' *Paley*. The implication therefore of the word here is 'a doomed victim.'

690. χαλινός, for the metaphor, compare *Ag.* 131 *στόμιον μέγα Τροίας*, and *supra*, 573.

692. κεραστός. Io was probably represented on the stage as a maiden with horns. This would suggest the transformation sufficiently for theatrical purposes. The practical difficulty of representing her as an actual cow forbids that supposition. A pasteboard heifer, bounding on and off the stage, would be too grotesque.

695. *Κερχινείας*, apparently an older form of the later *Κερχελ*, a place between Argos and Tegea (not the better known one on the Corinthian coast). The *ῥέος* was probably a stream in the neighbourhood of the place. Lerna was a marsh near the mouth of the Inachus.

696. ἀκρατος, 'fiery.' Metaphor from unmixed, untempered wine.

700. γῆν πρὸ γῆς, 'from land to land.' Literally 'over (acc. of extent after ελαύν.) land in front of land.'

706. οὐποτ.' The negative belongs to the infinitive (as in οὐ φημι, etc.). Cf. *Eum.* 561 τὸν οὐποτ' αὐχοῦντα, 'him who said it never could be.' 'I used to assure myself that never, etc.'

712. ἀμφήκει increases the vividness of the metaphor by adding a familiar accessory of the goad. Cf. *Eum.* 155 δνειδος ... ἐνυφεν δίκαν διφρηλάτου μεσολαβεῖ κέντρῳ· πάρεστι μαστίκτορος δαμίῳ βαρὺ τὸ περίβαρυ κρύος ἔχειν.

721. τὸν ἀμφ', condensed for ἀμφ' αὐτῆς τὸν αὐτῆς ἄθλον. Cf. *Choeph.* 498 τὸν ἐκ βυθοῦ κλωστήρα σώζοντες λίνου.

725. ὥς ἄν. Cf. 10. On this part of Io's travels, see v. 733.

728. νομάδας. Herod. iv. 46, speaks of the same people as φερέοικοι, ἱπποτοξοὶ ζῶντες μὴ ἀπ' ἀρότου ἀλλ' ἀπὸ κτηνῶν.

731. πλάζιν. Infinitive for imperative. Cf. *Soph. El.* 9 φάσκειν Μυκήνας τὰς πολυχρυσούς ὀρᾶν. 'This idiom has always a dictatorial, or, at least, a sententious tone,' *Jebb*.

731. πόδας, the mss. reading is γυπόδας. Some editors prefer the correction γυτ' ἀλιστόναις.

733. χαρὸς. The genitive expresses place or direction, more commonly expressed with the aid of the preposition ἐκ. Cf. *Soph. El.* 78 and 900, on which Prof. *Jebb* says, 'The genitive can denote the quarter from which an object strikes the senses, though the object itself be stationary.'

Aeschylus' geography, possibly derived from traders to the Greek colonies north of Euxine, is very hazy, but a general outline of the course he supposes Io to take may be gathered. She is to leave the Western or Agricultural Scythians, somewhere in whose country or in the wilder regions above them Prometheus is chained, and travel east. But as soon as she touches the country of the Nomad Scythians, under which term Aeschylus probably includes all the eastern Scythians, she is to turn south and keep along the shore of the Euxine until she reaches the isthmus connecting the Cimmerian (Tauric) Chersonese with the mainland. She is to cross the Chersonese, and, swimming the Bosphorus, reach Asia. The intermediate details however are perplexing. Travelling

along the shore of the Euxine, Io is said to have the Chalybes on her left. But they lived south of the Euxine. Also she is to ascend the Caucasus (regarded apparently as a single mount) in order to cross a violent river at its source. The river apparently meant is the Hypanis (modern Kouban). But both river and mount must be shifted for Io to cross them before she reached the Tauric Chersonese.

743. Themiscyra stood at the mouth of the Thermodon in Pontus, but far away from Salmydessus, a place which stood north-west of the Thracian Bosphorus on a dangerous coast, and whose inhabitants had the reputation of being unscrupulous wreckers. Hence *μητρικὰ νεῶν*. The migration of the Amazons from the Caucasus to the region about the Thermodon was a common tradition.

754. *ἄρα* ; = *ἄρα οὐ* ; as frequently.

760. *προοιμίους*. 'For believe that what thou hast now heard reaches not even the prelude of thy story.'

766. *ἀλλά*, because of the negative implied in *τί θήρ'*, etc. The interrogative *τί* is continued in the second sentence, *τί οὐκ ἔρριψα*. The aor. of momentary action just passed, frequent in dialogue.

769. *ἀπηλλάγην*. Cf. 158.

771. *φέροις* should strictly be indicative. 'Feeling as you do you would ill bear my tortures if they could be inflicted on you.' What is impossible in prose is sometimes regarded as possible in poetry.

773. *αἴτη* = *τὸ θανεῖν*, but is attracted into agreement with *ἀπαλλαγῇ*.

779. *ὥς*, 'you may receive knowledge on the understanding that this is so.' 'Thou may'st learn that this is even so'—a curious use of the genitive absolute. The effect is to convey rather mysteriously assent to a conjectural statement. So Soph. *Aj.* 281 *ὥς ὥδ' ἐχόντων τῶνδ' ἐπίστασθαι σε χρή*. On the use of *ὥς*, cf. 46.

780. *τύραννα*. For the adjective use of this word, cf. Soph. *O. R.* 588 *τύραννος εἶναι μᾶλλον ἢ τύραννα δρᾶν*. So *δοῦλος* for *δούλιος*. Soph. *O. C.* 917. *Trach.* 53.

*συληθήσεται*. Cf. 178.

781. Cf. 284.

784. θέορπον. Cf. 116.

785. τί δ' ὄντιν'; = τί (διαφέρει) ὄντινα γάμον γαμεῖ, 'what matters it, what wedlock?'

786. ἐξανίσταται. Cf. 178.

787. ἦ...γε. 'Yes! for she.'

789. πλὴν ἔγωγ' ἄν. The reading of the best ms. and quite intelligible. ἄν implies a suppressed apodosis, of which λυθείς is the protasis; but no verb being expressed ἄν practically is a conditional adverb, and πλὴν has its common adverbial use of 'save,' 'except.' 'None, save I possibly, (perhaps) if I be released from my bonds.' Literally 'None save I conditionally on my being released.'

790. ἄκοντος. Not 'against the will of Zeus' so much as 'with the forced consent of Zeus.' He would find himself compelled by circumstances to seek the assistance of Prometheus, and so reluctantly consent to his liberation by Hercules. ἀρχοντος and ἐλπόντος have been suggested here instead of ἄκοντος, but no alteration is necessary.

793. τρίτος γε. 'Yes, the third of thy lineage, when ten generations have now passed.' Literally, third in respect of descent added to ten other generations, i.e., your descendant in the thirteenth generation.

794. ἔρ'. That is, 'your language is still oracular and ambiguous. I do not understand yet.'

795. καὶ μῆδέ. 'As you cannot know Zeus' fate, so neither seek to learn your own,' *Paley*.

799. ἦ φράσω = εἴτε φράσω. Homeric construction.

802. λόγους. 'Reject not my prayer.' A conjectural reading is λόγῳ, 'disdain not to tell me,' the genitive being governed by the sense of φθονέω contained in ἀνιμῶσθαι. So *Soph. Antig.* 22.

806. τὸ μὴ οὐ. Cf. 244. οὐ is added in consequence of negative in governing clause. It seems hopeless to attempt to reconcile this portion of Io's wanderings with any known geography. In fact Aeschylus almost seems to have taken certain names, partly real and partly fabulous, from the vague account of travellers of the time, and constructed a geography of his own. Io leaving the Bosphorus and travelling east, crosses a roaring sea until she reaches the Gorgons and



54      Aeschylus Prometheus Vinctus.

Phorcides whom Hesiod places in the extreme west. She sees on her way, but avoids, the Grypes and Arimaspi, whom Herodotus places in the unknown country above Scythia. From there she proceeds direct to the Aethiopian river (possibly the Niger) and thence to the Nile and Egypt.

813. *θηναῖαι κόραι*. The Graiae, daughters of Phorcys and Ceto, probably marine deities and possibly impersonations of the foam. They were whitehaired from their birth. Hesiod *Theog.* 270.

815. *οὐδ' ἥλιος*. As living in the extreme west, the region of perpetual gloom, where the sun and moon sank beneath the waves.

818. *Γόργωνες*, originally only one, had grown to be three in time of Hesiod, of whom the most famous was Medusa. They were winged, with snakes for hair, and girdled with the same animals.

820. *φοῦριον* probably here means 'something to beware of' rather than 'a garrison' which does not seem to be to the point. 'Such then is that of which I would have thee beware.' But Mr. Paley's suggestion that *φοῦριον* is most likely the true reading is very probable.

822. *ἀκραιγές*. A favourite idiom of Aeschylus by which he adds an explanatory adjective to a bold metaphor. So *πτηνός κύων* of the eagle, 1043.

823. *Γρύπας*. The existence of these fabulous monsters seems to have been pretty generally believed in even at a comparatively late period. Ctesias among others speaks of them as four-footed birds, of the size of a wolf, with the legs and talons of a lion, their bodies covered with black feathers except on the breast where they are red. They are represented as guarding the gold and other treasures of the country. Pausanias, quoting Aristaeus says, they had *στόμα δειτού*, which probably explains *δξύστομους* here. Compare Herod. iii. 116. iv. 13.

824. The one-eyed Arimaspi are mentioned by Herod. in connection with the griffins, *l.c.* According to him the name meant 'one-eyed' from two Scythian words.

827. *φύλον*, in loose apposition to *γῆν*. *οἱ* agrees with the sense of *φύλον*.

*στί. Cf. 67.*

828. *πηγαῖς*. 'Probably the famed fountain of the sun near the temple of Jupiter Ammon,' *Paley*.

830. *καταβασμόν*. 'The Catabathmus or descent into the valley of the Nile from Libya is here confounded with the cataracts of the Nile. The descent of the latter from the Bybline mountains is purely mythical, nor is it easy to say what mountains could have given rise to the notion,' *Paley*.

846. *δχλον*, 'bulk' or 'burden,' a sort of middle use of the word between 'throng' and 'trouble.' He means 'a number of words which would be only troublesome and of no use.'

848. *δάπεδα*. The reading of the mss. But as the first syllable is usually short, many editors prefer *γάπεδα*, one *γῆς πέδα*.

849. *αἰπύνωντον*. Dodona stood on the ridge of Tomarus. The responses were given from an oak by the rustling of the leaves interpreted by the priests. Cf. Soph. *Trach.* 1168 *πρὸς τῆς πατρώας καὶ πολυγλώσσου δρυός*.

854. This line is probably an interpolation. It is very dubious whether the crasis *ἔσεσθαι εἰ* is possible in tragedy. The first two words are utterly tame and the rest of the line interrupts the sense with no adequate reason.

856. *κόλπον Πέας*. The Adriatic or Ionian sea. She travelled from Dodona north-west to the sea, then through Illyria, across Haemus, and so into Scythia.

857. *παλιμπλ*. That is back from the sea, inland again, *χαμάζα*. The present, because Io was still travelling. For the word, cf. 574.

860. *πορείας*, that is, to the Ionian Sea.

864. *ἐς ταῦτόν*. 'The track regaining of my former words.' *S. πάλαι* is a relative word, and may be used in certain circumstances of what is absolutely only a short lapse of time. Cf. Soph. *El.* 676, where the use is accounted for by the impatience of the paedagogue.

865. *ἐσχάτη χθονός*. Explained by next line. Canobus or Canopus was situated about 15 miles east of Alexandria at the mouth of the Canopic branch of the Nile.

*ἔστιν*, a favourite epic and tragic form of introducing the scene of some action. Cf. Persae, 449 *νῆσός τις ἔστι, εἴα*. Soph. *Trach.* 237.

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867. τίθησιν. Cf. 178.

869. γεννημάτων = τρόπου γεννησέως.

876. λελαιμμένοι, etc. 'Not far behind.' The perf. 'I have been left' acquires present sense 'I am distanced.' The genitive is comparative.

878. φθόνον ἔξει = φθονήσει.

879. δέχεται, sc. αὐτὰς. δαμέντων, sc. ἀνεψιῶν. Aeschylus is fond of using genitive absolute of participle without substantive, especially where the action is rapid. *S. c. Th.* 485 ἐφριξα δινήσαντος.

θηλυκτόνφ. Cf. 109.

887. κλῖεν. 'To be called,' as often.

890. γε μὴν = sed tamen, has here resumptive force.

894. ὅπως δὲ χῶπη. 'The manner and the way.' The repetition of practically synonymous words adds emphasis.

898. ἄρδης ἄπυρος. 'The point not forged with fire,' i.e., the gadfly's sting. Cf. 822.

904. θολεροί, literally, 'muddy,' 'turbid.' The metaphor is from a turbid river meeting the sea.

907. ἰβάστασε, 'weighed.'

909. ὤς, etc. τὴν κατὰ σαυτὸν ἔλα, ascribed to Pittacus.

917. ἀστεργάνορα. 'Not 'shrinking from' or 'impatient of marriage,' but 'hating her wooer.' What the Chorus thinks so terrible in Io's condition is that she is persecuted by Hera because of Zeus' love, which has been forced upon her. It is the evil of unequal love.

918. μέγα, correction of the mss. με γάμφ.

920. ὅτε μὲν. The one of the many corrections of the mss. δ' ὅτι μὲν. 'To me marriage when it is level has no fears, and I dread it not. But never may the love of one of the sovereign gods look on me with fatal (literally, inevitable) glance.' δυμα, picturesque substitute for the strictly cognate δέργμα.

924. ἀπόλεμος, referring to ἀφικτον. 'This (resistance to a god) is unnatural (more than human) warfare.' The general effect of these oxymora is to represent something as in some way contrary to nature, uncanny, e.g., μήτηρ ἀμήτωρ, νύμφη ἀνιμφός, δῶρα δῶρα.

**ἀπορα**, apparently an object after the verbal adjective **πόρμος**. So **χὸς πρόπομος**, *Choeph.* 21, and **μήχαρ οὔριος**, *Id.* 149, and in some few other passages; but it is a question whether in any of them the construction is beyond doubt, some being explicable otherwise, and in others the reading being doubtful.

**ἀπ. πόρ.** is also an oxymoron. The sense therefore would seem to be, 'accursed means to win despair.'

928. **καίπερ**. 'For all his self-willed pride.'

**φρονέω** = 'to have thought or feeling,' but often (as in substantive **φρόνημα**) with the implication of egoistic feeling.

**ἦ μὲν**. Cf. 174.

929. **οἶον**. Strictly, in a way corresponding (of the same nature as) to the marriage, etc.; practically **οἶον** (as **τοιούτος** might also) gives the cause of the humiliation. *Hom. Odys.* ii. 239 **νῦν δ' ἄλλω δήμεν νυμεσίζομαι οἶον** (= **ὅτι οὕτως**) **ἀπαρτες ἦσθ' ἄνω**.

931. **ἄιστον**, proleptic, 'to nothingness.'

939. **τὸ μὴ οὐ**. Cf. 806.

941. **τοῖον**, explanatory: so **οὕτως τοιούτος**. Cf. *Soph. Ag.* 216 **ὁ κλεινὸς Ἄϊας ἀπελωβήθη. τοιαῦτ' ἂν ἴδους...σφάγια**, etc.

942. **ἐπ' αὐτός**. Cf. 284.

945. **νόσον**. Used almost adjectively to describe concrete things or persons, as Latins use *pestis*, *calamitas*. *Soph. Antig.* 419 **μύσαντες εἵχομεν θείαν νόσον**, of a violent storm. 'The baleful sea-power that shakes the earth.'

947. **πρὸς**. Cf. *S. c. Th.* 198 **νεὼς καμύσης πορτίω πρὸς κύματι**.

949. **σύ** with **χρήξαι**. 'What thou desirest (should befall him).'  
'The terrors thou dost bode against Zeus exist but in thy wish.'

**θήν**, an epic particle = **δή**.

956. **δ' οὖν**. The special force of this combination is dismissive, whether dismissing the subject of a digression, 'be that as it may,' or used with imperatives, when the speaker resigns himself (generally with defiance) to something inevitable 'Let it be, I care not.'

957. **Ἀδραστεῖαν**. Another name of Nemesis, the personification of the redressing will of the gods, or, in other

words, their anger at excess, excess in words, where the speaker speaks *πλεον' ἢ καθ' ἑαυτόν*, among other forms of it. Those who do obeisance to Adrastea, therefore, are those who avoid excess in thought, deed, or words, especially the last. Plato, *R. P.* 451A *προσκυνῶ δὲ τὴν Ἀδράστειαν, ὧ Γλαυκῶν, χάριν οὐ μέλλω λέγειν.*

958. *ἀέ* may qualify *θῶπτε* or *τὸν κρατοῦντα*. In the latter case it = 'for the time being,' as frequently in such phrases.

959. *μηδέν* seems to be a use parallel to that mentioned v. 44, and to be explained in the same way.

964. *πάντως*. 'Beyond a doubt.'

965. *πικρῶς*. A mode of superlative common in Semitic languages, but not common in Greek. Homer uses it, *e.g.*, *οἶδθεν οἷος, αἰνῶθεν αἰνῶς*. Aesch. in the *Persae* has *τοῦς ὑπερκόλλους ἄγαν*, and in this play, 336, *ἀκριβῶς περισσόφρων*.

970. *ἀλλ'*. 'But in exact and full detail,' literally, 'declare out each set of things itself.'

971. *διπλῶς*. This may be taken literally, 'Cause me not double journey.' That is, 'Do not oblige me, by refusing plain answer, to go back to Zeus and return to you.' Or, metaphorically, 'Impose not on me double ways (of speech).' That is, 'Make me no ambiguous answers.'

973. *τοῖς τοιοῦτοις*. Masculine = *τοῖς μὴ πειθομένοις*.

975. *ὥς*. 'For a servant of the gods.' Cf. 46.

976. *νέοι νέον*. The repetition intensifies the thought. So *ἀκουσαν ἄκων*, 689, very common in the tragedians who rejoice in rounded fulness of expression.

978. *δισσούς*. *Sc.* Uranus and Cronus.

980. *μή τι*. 'Thou dost not think that I, etc.?'

982. *ἄλλείπω*. Prose form is *δεῖ* or *δέω*. Full phrase would be *πολλοῦ* etc. *ἄλλείπω ταρβεῖν*. 'As regards fearing, I lack much, aye, and indeed the whole, i.e., the whole of what should make me fear.' 'Far from it, nay, no whit.' *S. c. Th.* 1027.

989. *οἶμαι*. If these lines are rightly ascribed, as the best editors ascribe them, to Hermes, *οἶμαι* is used, like *credo*, ironically. Cf. Eurip. *Herac.* 968 *χρὴν δ' αὐτόν, οἶμαι, τῇδ' ἀπιστῆσαι χθονί.*

998. *κλύω*. 'I see by the words I hear.'

1001. ὦμοι. As there is only one other, and that a doubtful instance of a similar division of a verse between two speakers, it has been suggested to repeat ὦμοι in Hermes' verse, leaving Prometheus' exclamation *extra metrum*. 'Alas!' says Prometheus. 'Alas!' repeats Hermes, 'that is a word,' etc.

1003. καὶ μὴν... γε. 'Yet, see! thou learnest not yet to be wise,' i.e., Time has not had the effect of teaching you.

1006. Ironical. 'Why doubtless I should only be repaying him a favour.' The protasis is *εἰ εἶποιμι* implied. Some take *ὀφείλων* as the protasis, 'If I owed him a kindness, I would repay it.' But that would require the indicative with *ἄν*.

1020. τόλμησον. 'Bring thyself to.' *τολμάω*, ἐτλην, τέτληκα, to overcome a natural repugnance, here, caused by pride.

1022. κύμ' ὄπως. Incomplete simile. 'Like a wave beating on a rock.'

1027. τοῦ παντός. Cf. 982.

1032. ἀσθενεί. 'Tis but a weak conceit to which thy obstinacy trusts.' The dative expresses the cause or motive. The *σόφισμα* was the plan of refusing an answer and thus reducing Zeus to make terms.

1034. μείον. μείζον is the mss. reading. If it is retained, the meaning is 'less than anything,' the negative being transferred from one term to the other, as in Thucyd. vii. 71 οὐδεμῶς δὴ τῶν συμπασῶν ἐλάσσων ἐκπληξίς = greater than any.

1036. τρικυμία = Lat. *fluctus decumanus*, derived from the belief that every tenth wave was the largest. But the origin of the Greek word is obscure; probably the *τρι* is merely an intensifying prefix. Cf. *τριπαλαι*, *τρίδουλος*, etc.

1044. ῥάκος, proleptic object. 'Will sever or mangle a great rag of thy body' = 'Will tear thy body into a ragged mass.' Compare such phrases as *foedera*, *societatem jungere*, 'to produce treaties, etc., by union.'

1046. καλινόβρωτον, proleptic, 'which blackens under his gnawing beak.'

1049. This was fulfilled by Chiron, who, tired of life because of an incurable wound inflicted by an arrow of Heracles, consented to die in place of Prometheus.

1052. ἀληθύνος. The pregnant sense of 'truly spoken' is given by the obvious antithesis to *πικρασμένος*.

1063. ἀεκής, 'unreasonable.'

1067. ἐκ πυθμένων, etc. 'From its rooted base.' Literally, 'from the base, roots and all.'

1070. συγχώσει. The subject may be either *πνεῦμα* or *Ζεὺς*. The latter is certainly the subject to *ρίψει* and *θανατώσει*. 'Mingle in an heap the rough surging ocean and the paths of the heavenly stars.' Cf. Shakespere *Tempest*, Act i. Sc. ii., 'The sea, mounting to the welkin's cheek.'

1075. μόντοι has its usual meaning of 'yet,' 'however,' and is addressed to the effect that may have been produced on the Chorus by Prometheus' words, 'This is grand but very mad.'

1078. ἡ τοῦδ' εὐχή, one of the many corrections of the mss. ἡ τοῦδ' (ἐλ τὰδ') εὐτυχῇ, seems preferable to the reading of the text, adopted by Mr. Paley ἡ τοῦδε τύχη. Others are ἐλ μηδ' ἀτυχῶν τι χαλὰ μανίων; and ἐλ γ' οὐδ' εὐχῇ τι χαλὰ μανίων, i.e., 'If his madness extend even to his wishes.' The translation ἡ τοῦδ' εὐχῇ, etc., is, 'How does his imprecation (the defiant wish of vv. 1067-1073) fall short of sheer madness?' Literally, 'What does his prayer want, so as not to strike wrong?'

1079. ἀλλ' οὖν ὑμεῖς γε. 'But you at any rate.' οὖν has its proper inferential force, 'in accordance with what I say.'

1086. παρίσυρας. 'I may not brook, as methinks thou knowest (δήπου), thy sweeping words of scornful warning.' *παρίσυρω* is properly used of a torrent carrying things away on its stream. There is perhaps conveyed here the sense of *διασύρω* 'to slight, disparage,' as well. But 'violence of utterance' must be the predominating idea, and the word probably has reference as much to the manner and look of Hermes as to his words.

1092. ἀλλ' οὖν. 'Yet,' literally, 'Do as you will, but accordingly,' etc.

1096. μὴ δῆτ', etc. 'Say not so, for you bring yourselves to woe.' μὴ δῆτα, sc. εἰπῆτε, implies *Ζεὺς μὲν οὐκ εἰσέβαλεν*, etc. This seems better than supplying *μέμνησθε* from v. 1094.

1111. τεύχουσα. 'Seeking to terrify me,' literally, 'by way of creating (present participle) terror.'

## VOCABULARY.

### A.

- ἄβατος**, *ον*, *pathless* [ἀ, βαίνω], 2.  
**ἀγέλων**, *neighbourless, desolate*, 778.  
**ἀγναμπτος**, *ον*, *inflexible* [γναμπτός, *curved*], 169.  
**ἄγνóρυτος**, *ον*, *pure-flowing*, 442.  
**ἀγρυπνος**, *ον*, *sleepless, watchful*, 366.  
**ἀδαμαντόδετος**, *ον*, *of adamantine jettels*, 152, 434.  
**ἀδαμάντινος**, *ον*, *of adamant or steel* [ἀδάμας, *hardest known substance*; in Attic, *steel*], 6, 64.  
**ἄδην**, *enough* [satis], 601.  
**ἀδήριτος**, *ον*, *incontestable, impregnable* [ἀ, δηπτομαι, *contend*], 105.  
**ἀήσυρος**, *ον*, *light as air* [= ἀήτυρος, ἀήτης, *wind*], 460.  
**ἀέτως**, *capriciously* [= οὐ συγκαταθεμένως], 156.  
**ἀθλεύω**, *wrestle, suffer*, 95.  
**αἰθαλόεις**, *fiery*, 1013.  
**αἰμυλος**, *η, ον*, *wily*, 214.  
**αἰολόστομος**, *ον*, *ambiguous* [spoken in shifting (uncertain) language], 679.  
**αἰπυμήτης**, *lofty-minded* [αἰπύς, μήτης], 18.  
**αἰπύνωτος**, *ον*, *high-backed, -ridged*, 849.  
**ἄισσω**, **ῥισσω**, *rush*, 694.  
**ἄιστόω**, *destroy* [ἄιστος, *unseen*], 157, 240.  
**αἰφνίδιος**, *ον*, *sudden*, 698.  
**ἄκεσμα**, *remedy* [ἀκέομαι], 490.  
**ἄκυς**, *powerless*, 557.  
**ἀκίχητος**, *ον*, *unapproachable, inexorable* [κιχάνω], 191.  
**ἄκραγής**, *not barking*, 822.  
**ἄκρατος**, *ον*, *unmixed (of wine), fiery*, 696.  
**ἀλατῆα**, *wandering*, 919.  
**ἀλδαίνω**, *foster*, 547.  
**ἀλέξημα**, *safeguard, remedy* [ἀλέξω], 487.  
**ἀλέω**, *avert*, 580.  
**ἀλλίγκιος**, *α, ον*, *like*, 457.  
**ἄλιστονος**, *ον*, *where the sea moans*, 731.



- ἀλιταίνω, 2nd aor., ἤλιτον, sin, 541.  
 ἀμέγαρτος, *on*, unenviable, sad, 410.  
 ἀμφήκης, double-edged, -pointed [ἀκ, sharp, acer], 712, 1065.  
 ἀμφίβληστρον, net; pl., fetters, 81.  
 ἀναμυθίζομαι, sigh deeply, 762.  
 ἀναύγητος, *on*, rayless, 1049.  
 ἀνηκουστέω, be deaf to, disobey [ἀνήκουστος, act., sense], 40.  
 ἀνήμερος, *on*, savage [ήμερος, tame], 735.  
 ἀνήροτος, *on*, untouched by plough, 727.  
 ἀνθρακώ, reduce to cinders, 380.  
 ἀντίπαλος, *on*, antagonistic, opposite, 536.  
 ἀντίπνοος, of opposing blasts, 1108.  
 ἀντισπᾶω, pull back, 345.  
 ἀντλήω, drain, endure to the end, 383.  
 ἀνωγα, bid [perfect, present not in use], 1053.  
 ἀπαμβλύνω, blunt, 885.  
 ἀπαράμυθος, *on*, inexorable [not to be talked over. Cf. παρειπεῖν, 132], 192.  
 ἀπέραντος, *on*, impassable, from which there is no escape [ἀ. περαινῶ], 159, 1099.  
 ἀπλάτος, *on*, unapproachable [= ἀπέλατος], 379.  
 ἀπολακτίζω, grieve, 669.  
 ἀποπτύω, reject with scorn, 1091.  
 ἀπῶ, pronounce, 610.  
 ἀράσσω, beat, 58.  
 ἀρδεύω, water, 871.  
 ἄρδεις, f., point, 898.  
 ἀρδην, adv., by lifting up, 1072.  
 ἀρειος, *on*, martial, 427.  
 ἀρμός, unison, concord [ἀρ-αρῶσκω], 199.  
 ἄρμοι, just now [ἀραρίσκω], 633.  
 ἀρόρηκτος, *on*, unbreakable [ἀ. ῥήγνυμι], 6.  
 ἀρχαιοπρεπής, ancient in splendour, 417.  
 ἀρχαῖος, a, *on*, primitive, old-fashioned, 325.  
 ἀρωγός, helpful, expedient, 1018.  
 ἀστεργάνωρ, finding no joy in a wooer, 916.  
 ἀστράπτω, flash, 364.  
 ἀστρογαίτων, neighbouring on the stars, 740.  
 ἀτέραμνος, *on*, hard, stern [τέραμνος = ἀπαλός], 198, 1083.  
 ἀτρεστος, *on*, dauntless, 424.  
 αὔλαν, channel, 750.  
 αὐτόκτιτος, *on*, self-wrought, natural [κτίζω], 309.  
 ἀφегγής, unseen, 115.  
 ἀχέτας = ἡχέτης, sounding, musical, 590.  
 ἀχθομαι, 1st aor. pass. ἡχθέσθην, am vexed, 398.

## B.

- βᾶξις, *words* [lit., *speaking*,  
βάσχω=βάσχω], 681.  
βόστρυχος, *ov*, *curl*, 1065.  
βούστασις, *ox-stall*, 671.  
βούφονος, *ov*, *celebrated with*  
*slaughter of oxen*, 540.  
βρέμω, *roar* [fremo], 431.  
βρόμος, *ov*, *roar*, 813.  
βρύχιος, *a*, *ov*, *from the deep*,  
1103.  
βρώσιμος, *ov*, *edible, solid*, 487.  
βυθός, *ov*, *the deep*, 440.

## Γ.

- γαμέτης, *bridegroom*, 915.  
γαμφηλαί, *ων*, *jaws* [γαμψός  
*curved*, κάμπτω], 363.  
γαμφώνυξ, *crooked - taloned*  
[γαμψός, δυνξ], 496.  
γεγωνέω, γεγωνίσκω, *perf. with*  
*present sense* γέγωνα, *speak*,  
201, 531, 1011.  
γηρύομαι, *speak*, 78.  
γνάθος, *ov*, *f.*, *jaw*, 745.  
γνάμπτω, *bend*, 1016.  
γοργωπός, *ον*, *of terrible look*,  
*hideous*, 364.  
γῆς, *ov*, γῆα, *field, globe*, 727.  
γυιοπέδη, *fetter* [γυῖον, limb]  
175.  
γυμνάζω, *train, discipline*, 602,  
609.  
γυναικόμιμος, *ov*, *imitating*  
*women, womanish*, 1026.

## Δ.

- δα=γῆ.  
δαιταλός, *feaster*, 1045.  
δάκος, *ov*, *monster* [δάκνω], 598.  
δακρυστάκτος, *ov*, *of trickling*  
*tears*, 406.  
δάμναμαι, *subdue*, 170.  
δάπεδον, *plain*, 848.  
δάπτω, *gnaw, vex* [daps], 445.  
δαρόν, *a long while, too long*,  
666.  
δαφινός, *ov*, *bloody* [δα=φα.  
φόνος], 1043.  
δαλτος, *tablet*, 808.  
δηναιός, *a*, *ov*, *ancient, old*, 813.  
διαθρύπτω, *break down, spoil*,  
910.  
δίατα, *mode of life*, 498.  
διακναίω, *tear, rack* [lit., *grate*  
*or scrape to nothing*], 94, 550.  
διαμπάξ, *through and through*,  
65.  
διαμοθολογέω, *express in speech*,  
908.  
διαμφίδιος, *contrary* [διά, ἀμφίς,  
*completely apart*], 566.  
διαρραίω. See ραιστήρ.  
διαρταμέω, *sever, mangle*, 1044.  
διαστοιχίζομαι, *marshal, or-*  
*ganise* [στοίχος, row], 238.  
διάστροφος, *ov*, *distorted*, 691.  
διάτοπος, *ov*. See note 76.  
δίθηκτος, *ov*, *double whetted, two-*  
*edged* [θήγω, whet], 882.  
δολιχός, *ή, ov*, *long*, 292.  
δόναξ, *m.*, *reed*, 587.

**δρακοντόμαλλος**, *ov*, with shaggy locks [μαλλός, wool. Cf. μαλλοὶ πλοκάμων of human hair. Eurip. *Bacch.* 113], 818.

**δύη**, *pain*, 186, 521.

**δυσθέατος**, *ov*, grievous to behold, 710.

**δύσλοφος**, *ov*, hard to the neck, 952.

**δύσοιστος**, *ov*, hard to bear, 710.

**δυσπαραίτητος**, *ov*, implacable, 34.

**δυσπετής**, *hardly* [πίπτω, met. from dice], 771.

**δυστέκμαρτος**, *ov*, difficult, obscure [τεκμαίρομαι, conjecture], 505.

**δυσχεύμερος**, *ov*, wintry, stormy, 15, 765.

## E.

**εα**, *Ah* / 114, 306.

**έγκονέω**, *hasten*, 983.

**έδνα**, *ov*, wedding-gifts, given by bridegroom to bride, 569.

**είβομαι**, *let fall in drops*, 406.

**είλισσω**, *whirl*, 1106.

**είσοιχνέω**, *frequent*, 122.

**έκατογκάρανος**, *ov*, hundred-headed, 361.

**έκβροντάω**, *blast*, 370.

**έκθεινόμααι**, *feast on greedily*, 1046.

**έκκυλλω**, *roll out of, extricate*, 87.

**έκπεράω**, *completely traverse, cross*, 731, 750.

**έκτήκομαι**, 2nd aor. *έξετάκην*, *melt away*, 543.

**έκφυσάω**, *blow forth, vent*, 739.

**ελαφρός**, *α, ov*, *light, easy*, 125, 287, 271.

**έλιγδην**, *tortuously* [έλίσσω], 901.

**ελινύω**, *shirk, loiter*, 53, 537.

**ελεξ**, *wreath*, 1104.

**έμμανής**, *maddened*, 693.

**έμπας**, *nevertheless*, = Attic *δμως*, 48.

**εναργής**, *clear*, 681.

**ένεροι**, *people beneath the earth*, 585.

**έξαιστώ**. See *διστώ*.

**έξαρτύω**, *equip; middle, prepare*, 730, 929.

**έξομματώω**, *make clear* [literally, *restore sight to*], 507.

**έξωριάω**, *neglect* [= *έξ ώρας* (care) *ποιεῖσθαι*], 17.

**έπαν(α)διπλάω**, *redouble, repeat* (questions) *again and again*, 836.

**έπαιδιή**, *incantation, charm*, 180.

**έπαυρίσκομαι**, 2nd aor. *έπηυρόμην*, *derive benefit from*, 28.

**επαφάω**, *touch*, 868.

**επαργέμος**, *ov*, *indistinct* [literally, *covered with film, of the eye*], 507.

**επήβολος**, *ov*, *with grasp of, master of* [έπι, *βάλλω*], 452.

**έπιγλωσσάομαι**, *speak loudly against*, 949.

**έπιθώπισσω**, *hound at, order*, 73, 285.

ἐπικότος, *ον*, angry [*κότος*, *anger*], 168, 619.

ἐπιτέλλω, *intr.*, dawn, arise, 100.

ἐπιχαλάω, *relax*, *relent*, 186.

ἐπίχειρα, *neut. pl.*, wages, 327.

ἐπόπτης, *spectator*, 307.

ἐραστεύω, *be a lover of*, *aspire to*, 912.

ἐρεθίζω, *agitate*, 188, 1066.

ἐτήτυμος, *ον*, = *ἐτυμος*, 612.

ἐτυμος, *ον*, *real*, *genuine* [*εσ*, *root* of *εἶμι*, *be*], 301.

εύαγκαλος, *ον*, *easy for the arms to carry*, 358.

εὔγμα, *prayer*, 600.

εὐθία, *simplicity*, *folly*, 391.

εὐμορφία, *favourable aspect*, 503.

εὐνάταρα, *bedfellow*, 914.

εὐξύβλητος, *ον*, *easy to interpret*, 794.

εὐώνομος, *ον*, *left*, *inauspicious*, 498.

## Z.

ζάλη, *surf*, *spray* [*ζεω*, *boil*], 379.

ζάπυρος, *ον*, *fiery* [*ζα*, *intens.* prefix, *ζάθεος*, cf. *δαφινός*], 1105.

## H.

ἡλιθίω, *stupefy*, 1082.

ἡλιοστιβής, *sun-trodden* or *traversed*, 810.

ἡπιός, *α*, *ον*, *soothing*, 490.

## Θ.

θαλασσόπλαγκτος, *ον*, *sea-roaming* [*πλαζω*, *roam*], 475.

θάλπω, *warm*, 606.

θείνω, *smite* [*Latin. fen-do*], 56.

θελγω, *soften*, 180, 884.

θεμερώπις, *bashful* [*θεμερός* = *σεμνός*], 136.

θέοπρος, *messenger sent to consult an oracle*, 677.

θέορτος, *ον*, *heaven-stirred*, *divine*, 784.

θέοσυντος and θεόσσυντος, *ον*, *god-speed*, 116, 661.

θήγω, *whet*, *sharpen*, 319.

θηλύκτονος, *ον*, *of murdering woman*, 879.

θηλύνους, *woman-minded*, 1024.

θηλύσπορος, *ον*, *female*.

θολερός, *α*, *ον*, *turbid* [*θολος*, *mud*], 904.

θοῦρος, *rushing*, *impetuous* [*θορ-εῖν*, *θης*, *furo*], 362.

θράσσω, *disturb* [= *ταράσσω*], 646.

θρασύσπλαγχνος, *ον*, *bold-hearted*, 749.

θροέω, *speak*, 626.

θῶκος, *ον*, *seat*, *temple*, 850.

θάπτω, *flatter*, *cringe to*, 958.

θωύσσω, *speak*, *order*, 401, 1062.

## I.

ιάλλω, *despatch*, 677.

ιώτης, *will*, *ιότητι* with *gen.* = *χάριν*, *ἐνεκα* [*ι-μερος*], 568.

ἰπῶν, *press* [ἵπος, piece of wood in mouse-trap which falls and catches the mouse, Lat. *ico*], 373.

ἰσχνάλω, *make thin, reduce*, 388.

## K.

καταβασμός, οὐ, *descent*, 830.

καταιβάτης, *descending, swooping*, 367.

καταιγίζω, *rush down like a storm* [αἶγλις], 813.

κατάπτερος, ον, *winged*, 817.

κατασκέλλομαι, *wither*, 489.

κατισχνάλω, *attenuate; mid., wither*, 277.

κατουρίζω, *make to sail before the wind*, 986.

κατῶρυξ, *in holes, underground*.

κελαινόβρωτος, ον, *blackened by gnawing*, 1046.

κέλλω, *bring a ship to land*, 191.

κενόφρων, *unwise*, 781.

κερτομέω, *chide, scold*, 1007.

κεύθω, *hide, cover*, 583.

κηδεύω, *match* [κῆδος, connexion by marriage], 909.

κηρόπλαστος, ον, *wax-moulded, -fastened*, 587.

κινάθισμα, *fluttering, rustle*, 124.

κίνυγμα, *vane* [κινύσσω], 163.

κίρκος, ον, *hawk*, 676.

κιρκῶν, *ring*, 74.

κίων, *pillar*, 357.

κληδῶν, *sound, voice*, 494.

κνίσα, *fat*, 504.

κνώδαλον, *beast*, 470.

κοιρανέω, *be prince*, 979.

κορυφή, *peak*, 741.

κουφόνους, *light-minded*, 391.

κραδαίνω, *shake*, 1068.

κραιπνόσυντος, ον, *swift-moving*, [σεύω], 287.

κραιπνοφόρος, ον, *swift-carrying* [κραιπνός, swift, φέρω], 133.

κρόταφος, *temple, brow (of a hill)*, 740.

κτύπος, ον, *thunderings*, 937.

κυκάω, *mix, confound*, 1015.

κυκνόμορφος, ον, *swan-shaped*, 814.

κυναγετέω = κυνηγετέω, *hunt*, 585.

## Δ.

λαβροστομέω, *indulge a rampant tongue*, 335.

λαβρόσυντος, ον, *rushing violently*, 618.

λαιός, ά, όν, *left* [laevus], 733.

λακτίζω, *kick*. See απολακτίζω. 900.

λατρεία, *service*, 987.

λατρεύω, *serve*, 989.

λειότης, *smoothness* [λείος, levis], 501.

λευρός, όν, *smooth, level* [levis], 377, 402.

λεωργός, όν, *reckless, wilful* [λα in λῆμα, will, λιλαίωμα, desire]. 5.

λινόπτερος, ον, *canvas-winged*, 476.

λιπαρέω, earnestly entreat [λίπος, fat, the idea is of 'sticking to a purpose'], 528, 1025.

λοβός, οὐ, lobe (division or seam of liver), 503.

λύμα=λύμη, outrage, ruin, 711.

λυμαντήριος, α, ον, injurious, outraging, 1012.

λύσσα, ravings, 902.

λωφάω, give rest; also intr., rest, cease, 27, 384.

### M.

μαλακογνώμων, soft-hearted, 196.

μαλθακίζομαι, deal gently, 973.

μαλθάσσω, soften, soothe [μαλθάκος, 387, 1029.

μαραίνω, wear out [βροτός = μορ-τος, mors], 615.

μαργός, ή, ον, raging, furious, 903.

μασχαλιστήρ, m., chain under the arms, literally, horse girth, 71.

ματάω, be ille, 57.

μεγαίρω, grudge, 644.

μεγαλοσχήμων, magnificent, 417.

μεθαρμόζω, refit, change, 317.

μελαμβαθής, with black depths, 227.

μήδομαι, ἐμησάμην, contrive, 485.

μήτις, counsel, design, 927.

μητρυιά, step-mother, 746.

μογερός, α, ον, toiling with grief [μόγος, toil; μόγος, with difficulty], 576.

μογέω, toil, suffer, 621.

μυδροκτυπέω, forge hot iron [μυδρός, red hot mass], 374.

μύκημα, bellow, 1083.

μυριωπός, ον, myriad-eyed, 581.

μύρμηξ, ant [formica], 461.

μυχός, οὐ, recess, hollow, 441.

μύωψ, gadfly, 693.

### N.

ναρθηκοπλήρωτος, ον, reed-filled. See note on 109.

ναυτιλος, ον, sailor, 476.

νηστis, starving [νη, εσθίω], 586, 617.

νομάς, nomad, pastoral, 728.

νόμος, strain, tune, 590.

νυκτιφρούρητος, ον, of watching by night (see note 190), 880.

νωθής, dull, 62.

### Ξ.

ξυναμπέχω. See συναμπ.

### O.

ὁδῶω, show the way, guide, 506.

ολακόνομος, ον, helmsman [ολαξ, rudder], 153.

ολακόστροφος=foreg., 523.

οἶμος, ον, road, tract [ι, εἰμι, ibo], 2, 402.

οιστρέω, be maddened by gadfly, 855.

οιστρήλατος, ον, gadfly-hunt 595.

οἰστροδίνητος, *ov*, gadfly-whirl-  
ed, 605.

οἰστρος, gadfly, 578.

ὀκρίαις, rugged, 289.

ὀκρίς - foreg., 1037.

ὀλιγοδρανία, feebleness [*do-*  
little-ness], 557.

ὀμαρτέω, accompany, 696.

ὀμίχλα, mist, 148.

ὀξύρρως, *ov*, sharp-pointed  
(literally, -prowed), 431.

ὀπάξω, bestow, literally, make  
to accompany [ὀπαδός], 8,  
30.

ὀρθόβουλος, *ov*, right-counselling,  
18.

ὀροθύνω, rouse [ὀρνυμι ὀρίνω,  
ἐρεθίζω], 208.

ὄσσε, *ov*, *ois*, the eyes, 697.

ὄσφύς, *f.*, chine, 505.

ὄτοβέω, sound, hum, 587.

ὀχμάξω, fasten, 5, 636.

## II.

παιδιά, sport, child's play, 322.

παιαιγενής, ancient, 892.

παιαιστής, wrestler, antagonist,  
941.

παλίμπλακτος, *ov*, back wan-  
dering [πλαξω], 857.

παμμήτωρ, adj., universal  
mother, 90.

πάντεχνος, *ov*, universal arti-  
ficer, 6.

παπταίνω, peer, beware, 342,  
1055.

παράκοπος, *ov*, frenzied [παρά-  
κόπτω, pervert by striking,  
derange], 596.

παράκτιος, *ov*, along the shore,  
855.

παράλιος, *a*, *ov*, by the sea, 586.

παραμυθέομαι, advise, 1084.

παραμυκάομαι, thunder along  
or near, 1103.

παράσπος, *ov*, outstretched, pro-  
perly used of a horse harnessed  
alongside of a yokehorse, 371

παραπαίω, be mad [strike wrong,  
metaphor from playing in-  
strument].

παρηγορέω, 2nd aor. παρείπον,  
talk over, wheedle, advise, 132,  
664, 1022.

πασσαλεύω, pin, 56, 65, 113.

πάχνη, rime [παγ, πήγνυμι, con-  
geal], 25.

πεδαρσίος, *ov*, high-raised [Dor.  
for μετάρσιος μετέωρος], 937.

πελώριος, *a*, *ov*, huge, mighty,  
terrible, 157, 277, 729.

πέμφιγξ, whirlwind, 814.

πέπρωται, is destined; participle,  
πεπρωμένη, 520, 526, 527.

περισσόφρων, exceeding wise,  
336.

πετρηρεφής, rock-roofed [ἐρέφω,  
roof], 308.

πημαίνω, cause to suffer, pass.,  
suffer, 342.

πιστός, drinkable, by potion,  
488.

πλανάω, make to wander, 586.

πλεκτός, ἡ, ὄν, woven, of wicker-work, 728.

πλινθυφής, brick-compacted [ὕφαινω, weave], 458.

ποικιλείμων, with spangled robe, 24.

ποικίλος, η, ον, variegated, shifting, versatile, 316.

πολύδονος, ον, much-tossed, vexed, 807.

πορεῖν (2nd aor., no pres. in use), provide, bestow, 634, 649.

πορπάω, pin [πόρπη, buckle-pin], 61.

ποταίνιος, α, ον, unheard of, new [ποτι = πρὸς, αἶνος, tale, cf. πρόσφατος], 102.

ποτινίσσεται, approach, 537.

προθεσπίζω, prophesy, 219.

προοίμιον, prelude, 760.

προσθαινομαι, wither-upon, 151.

πρόσειλος, ον, sun-warmed [εἰλη, sun's warmth], 459.

προσθήγορος, ον, talking, 851.

προσθροέω, speak to, address, 612.

προσιζάνω, settle on, 284.

προσιπτῆμι, fly to, come upon, befall. 2nd aor. act. προσέπταν; mid. προσεπτάμην, 115, 566, 662.

πρόσπλατος, ον, accessible [πελάζω, approach], 735.

προσπορπατός, ὄν, pinned [πορπάω], 144.

προστρίβω, rub upon, lay on (scourge), inflict, 337.

πρόσχωμα, sand-bar [added-heap], 866.

προσελῶ, treat with ignominy, 446.

πρόχειρος, ον, ready [πρὸ, χεῖρ], 54.

πταῖω, founder, 947.

πτήσις, flight, 496.

πυθμήν, foundation, 1067.

πύρπνοος, ον, fire-breathing, fiery, 379.

πυλέομαι, haunt, 663.

## P.

ραδινός, ἡ, ὄν, tender, 406.

ραιστήρ, m. and f., hammer [ραῖω, smite], 56.

ράκος, rag, ribbon, 1044.

ραχία, rocky shore [place of breakers, ῥήγνυμι], 732.

ρίπη, stroke, whin, 126, 1110.

ρόθιον, surging of waves, 1069.

ῥυθμίζω, reduce to rhythm or order, 249.

## Σ.

σαλεύω, rock, 1102.

σαφηνίζω, explain [σαφηνής = σαφής], 235, 639.

σεμνόστομος, ον, pompous, 974.

σεπτός, ἡ, ὄν, revered [σεβω], 831.

σιδηρομήτωρ, iron-turning, 309.

σκεθρῶς, exactly, 102, 496.

σκιρτάω, leap, 1106.



σκίρτημα, *leap*, 617.  
 σμερδνός, ἡ, ὄν, *terrible, grim*, 363.  
 σπαράσσω, *rend*, 1039.  
 σταθευτός, ἡ, ὄν, *scorched*, 22.  
 στενοπορος, ὄν, *narrow-pathed, strait*, 748.  
 στενωπός, *a strait*, 372.  
 στέργηθρον, *love*, 500.  
 στίβος, ὄν, *track*, 697.  
 στοιχίζω, *arrange, order*, 492.  
 στόμον, *bit*, 295, 1030.  
 στονόεις, *mournful*, 413.  
 στρόμβος, ὄν, *whirlwind*, 1105.  
 στυγάνωρ, *man-hating*, 743.  
 στυφλός, ἡ, ὄν, *hard*, 767.  
 συγκάμνω, *sympathize*, 421, 1080.  
 συγχώννυμι, *heap together, mingle*, 1070.  
 συλλήβδην, *collectively, concisely*, 513.  
 σύμβολος, ὄν, *omen*, 495.  
 συμπαραστατέω, *support cause of*, 226.  
 συναμπέχω, *shroud, conceal*, 529.  
 συνασχαλάω, *condole*, 167, 251, 311.  
 συνεδρία, *cohabitation*, 500.  
 συρίζω, *whistle, hiss*, 363.  
 σφάκελος, ὄν, *spasm, convulsion*, 897, 1066.  
 σφήν, *m., wedge*, 64.

σφίγγω, *tighten* [Lat. *figo*. Cf. Σφίγξ, *throttler*], 58.  
 σφοδρύνομαι, *be violent, obstinate*, 1032.  
 σφυδάω, *be strong, vigorous*, 388.

## T.

ταγός, οὐ, *ruler* [τάσσω], 96.  
 ταρβέω, *dread*, 981.  
 ταχύπτερος, ὄν, *swift-winged*, 88.  
 τέγγω, *moisten, soften*, 1029.  
 τείρω, *wear out, afflict*, 356, 596.  
 τελεσφόρος, ὄν, *accomplishing*, 519.  
 τερμόνιος, *a, ὄν, at extreme point*. Τ. παγος = (1) *extremity of the hill*, or (2) *hill at edge of the world*, 117.  
 τηλέπλανος, ὄν, *far-roving*, 591.  
 τηλουργός, ὄν, *remote*, 1.  
 τινάκτειρα (fem. subst. used as adj.), *with power to shake*, 945.  
 τινάσσω, *shake, brandish*, 938.  
 τλησικάρδιος, ὄν, *tolerant-hearted, unfeeling*, 165.  
 τορῶς, *clearly* [piercingly. *τειρω, τόπος, borer*], 622.  
 τρῖαινα, *trident*, 947.  
 τρίγωνος, ὄν, *three-cornered*, 832.  
 τρικυμία, *triple (large) wave*, 1036.  
 τρόχισ, *runner, flunkey*, 962.  
 τροχοδινοῦμαι, *whirl and twist*, 901.  
 τρύω, *wear-down*, 27.

Υ.

ὑπαίθριος, α, ον, beneath the open sky, 113.

ὑπνοδότης, sleep-giving, drowsy, 590.

ὑποπτῆσσω, crouch before, 981.

ὑποσυρῖζω, whistle softly, 126.

ὑπέριασμα, up-turning, 1026.

ὑψήγορος, ον, high-speaking, presumptuous, 326.

ὑψηλόκρημος, ον, with lofty crags, 5.

ὑψίκρημος = foregoing.

Φ.

φανός, ή, όν, bright, 546.

φάραγξ, gorge, ravine, 636.

φειβαλώ, burn to ashes, 370.

φιλύω, create, 241.

φλοῖσβος. See φλύω.

φλύω, prate, brag [literally, bubble-up, swell emptily; φλύκταινα, blister; φλοῖσβος, noise of foaming sea; φλυᾶρος, idle talk], 512.

φοῖβος, η, ον, bright, 22.

φοιτάλεος, α, ον, distracting, maddening, 616.

φρενώ, instruct, 343.

Χ.

χαλάω, loosen, leave loose, release, 58.

χαλινός, οὔ, bridle, 573.

χαριτογλωσσέω, glose. Speak merely for the purpose of pleasing without intending to act on the words, 302.

χειμάζομαι, be buffeted by storms, 574.

χειρωναξία, craft [χείρ. ἀναξ., cf. κώπης ἀναξ], 45.

χερνήτης, craftsman [χείρ], 912.

χλιδάω, exult, be proud, 992.

χλιδή, luxury, haughtiness, 474, 444.

χολή, gall-bladder, 503.

χρίπτω, bring close to, 732.

χριστός, ή, όν, that can be rubbed on, of salve, 438.

χρίω, rub, graze, sting, 578.

Ψ.

ψαίρω, touch lightly, 402.

ψάλιον, chain; literally, bridle, 54.

ψάμμη = ψάμμος, sand, 586.

ψελλίς, ή, όν, obscure [literally, inarticulate. ψελλίζω, stammer]

ψύχω, chill, 712.



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